

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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DARE TO SAY NO.

BY HORACE M. RICHARDS.

Dare to say No! when asked to drink,
Pause a moment my boy, and think,
Think of the wrecks on life's ocean lost,
Who answered yes, without counting the cost.

Think of the mother, who bore you in pain,
Think of her tears, that will fall like the rain,
Think of her heart, how cruel the blow,
Think of her love, and then answer, No!

Think of dear hopes, that are drowned in the bowl,
Think of the danger to body, and soul—
Think of sad lives, once pure as the snow,
Look at them now, and then answer, No!

Think of a manhood's ruin-tinted breath,
Think that the glass leads to sorrow and death,
Think of the homes, now shadowed with woe,
That might have been heaven's light, some one said, No!

Think of lone graves, unwept, and unknown,
Hiding life-hopes, once fair as your own,
Think of loved forms, forever laid low,
Who still would be here, had they learned to say, No!

Think of the demon who lurks in the bowl,
Whose touch is ruin to body and soul,
Think of all this as life's journey you go,
And when the tempter assails you, say, No!

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS.

[Continued.]

On Tuesday, October 22d, M. S., 31, (1878,) I had a private sitting with Mr. James A. Bliss, at which I received the following significant communications. I had the day before issued the prospectus for MIND AND MATTER under circumstances that rendered it very plain to me that I was influenced to take that step, at that time, by guiding spirit intelligences. There was manifestly a struggle of conflicting influences to control the medium, and it was some time before he was entranced. At length Patrick McCarthy one of the band of guides succeeded in gaining the control, and announced the presence of spirit, William White, formerly of the *Banner of Light*; Mr. Loyola, (meaning Ignatius Loyola, the founder of the Order of Jesus, Fanny Conant, formerly the medium at the *Banner of Light* free circle, and Dr. Benjamin Franklin, who desired to communicate with me. Patrick then yielded the control, and was followed by a spirit purporting to be William White who communicated as follows:

"I would again communicate with you. I have been very anxious for some time past to see the work go on. I sought, when in the form, to give to thinking minds, the phenomenal facts of Modern Spiritualism as the foundation of the grand structure of truth. I found one that was apt in that work—our dear sister, Fanny Conant. We labored together, never rejecting anything that came from reliable sources, in the line of phenomenal mediumship. Since I have passed out of the form, with sorrow I have noticed the cowardice of those who assumed my position. I assure you it has caused me great pain and anxiety. I have sought at various times to communicate my thoughts to the public through certain media, but I have been unable satisfactorily to myself and others. I believe I have at last found one I can labor through to benefit humanity, and that one, my dear friend, is none other than yourself." (I thanked him for his willingness to work, through myself, for the good of humanity. He replied:) "Allow me to express my thanks to you for the reception you give me. I am proud to say that I am one of your controlling guides and guardians. I will render to you in MIND AND MATTER all the aid I can. Noble friend go on with your glorious work."

WILLIAM WHITE.
The medium was next controlled by that indomitable spirit, Ignatius Loyola. Several days before, in communicating with him through the same medium, this earnest spirit enemy of Spiritualism had confessed his astonishment that all his efforts to oppose me in my support of that cause had been abortive; and that I had moved steadily forward to success in my purpose to spread the truth and the whole truth, as it was manifested from the spirit world, before my fellow-men. This communication I did not record, as it took the form of a most serious and earnest conversational comparison and interchange of views on the controversial points at issue between us. Never before had this proud, heroic, but most misguided spirit shown the least disposition to converse with me; and therefore, I gladly seized the opportunity to convince him of his great error in supposing he was contending against myself, and not against the mighty hosts of light who were bearing the banner of spiritual truth to the people of earth. I assured him that, of myself, I was as nothing against the mighty power which I realized was at his command, but that it had been given to me to see that so long as I acted in co-operation with the higher and more advanced spirit forces that my efforts to aid them could not be successfully opposed, and that perseverance would inevitably result in the triumph of right and the overthrow of error, however firmly enthroned the latter might seem to him to be. My words appeared to make a deep impression upon him and he left me, promising to consider without prejudice what I had said to him. Indeed, he begged me to be patient and forbearing with him until he could determine what was his duty under all the circumstances. More than once during the conversation he would exclaim, "Can it be that I have been so wrong? So ignorant of the higher truths of the spirit life?"

It would indeed seem so, or how else could you have resisted the power that I have brought to bear to crush you?"

In taking control of the medium at the sitting I am describing, this contrite and humbled spirit broke into tears and addressed me as follows:

"Well, I am here again. This time I come in a different state of mind. This time I come to acknowledge all my past errors. You can never know the extent of sorrow that I have unwittingly caused. I am here to-day to acknowledge my wrongs."

"Oh! how long I have sought to crush you, who have been my best friend, and to stop you from publishing the truth to the whole world. But now I feel differently. Now I realize that the world at large should receive the truth, the whole truth and nothing but the truth. Now I recognize that the Master of the Universe wills that a knowledge of himself should extend throughout the world. Now I do realize that His divine spirit never intended that the manifestation of himself should be bound up within a sect or class of people, but that it should be as free as the rain that falls upon the earth. This was where I made my great mistake in earth life and afterwards in my spirit life. I was honest in my opposition to the spread of the knowledge of spirit return, and because I was honest in that, I am here to-day to acknowledge my conversion to the truth. Unto you, my friend Roberts, I am indebted for all that I am and all that I know. God bless you, in my prayer, IGXTIUS LOYOLA."

It is impossible for me to express the gratification that I experienced on receiving that assurance that my steadfastness to what I conceived to be right had at last won the confidence and friendship of the grandest spirit that had ever been enlisted in the work of suppressing the truths of Spiritualism. I felt from that hour a bond of sympathy existing between him and myself that would never be broken. Indeed, I realized that in our natures we were singularly alike, although our lines in life had been cast widely apart. To find ourselves meeting on one common road on our way to the eternal Temple of Truth; and to know that thence forward we would go on laboring together until every human soul should be freed from the fetters of ignorance and prejudice; was a realization that it was worth a life of effort to attain. To say I love this once spirit enemy as a brother, but feebly expresses the attachment I feel for him. To know, in starting out on that dreaded underfaking the founding of MIND AND MATTER, in the face of the opposition and prejudice that I well knew was to be encountered and overcome; that instead of having to encounter the terrible resistance of Ignatius Loyola that I had his approbation, his sympathy and his co-operation, gave me strength and patience for the grand work I was about to enter upon. It has now been over a year since this most gratifying interview and the work accomplished both on earth and in spirit life is more than he or I could have anticipated. The work yet to be done is great, but we are at our respective posts, doing all that in us lies, to bear forward the banner on which is inscribed the legend, "Truth, Right and Justice for all."

The next spirit to control was none other than the beloved and lamented Fanny Conant, the close friend and co-worker of William White. She addressed me as follows:

"Dear Mr. Roberts—I am glad we are here to meet you to-day. You can never, never know how we, your spirit friends, appreciate your noble work. So unselfish—so unyielding in your defence of poor weak mediums. Oh! how we love you. Even if your labors are not appreciated here, know that they are with us, on this side of life. You have been so persistent—so determined—so faithful! God bless you for it."

"You may have thought strange, Mr. Roberts, that I should have sent such a message out to the world as I gave to Mr. Hazard. That message was, that the friends in earth life should place in our hands the testing power. I assure you, Bro. Roberts, that the time is not far distant when you will understand that this is the only way we can successfully manifest ourselves to mankind. We appreciate your views, but do not wonder that we sometimes stand at variance with them. We believe that ere long you will look upon this subject as we do. If you do not, we shall, hereafter, as heretofore, work with you in harmony and peace."

"Dear Mr. Roberts—the mediums' true and noble friend—we love you—oh! so dearly. We will aid and assist you in the new effort that you are now making; and I you assure that my voice, which has been so long silent, will again be raised in the message department of your paper."

"God bless you, our friend—our noble defender."

There are two things in the last communication that are worthy of especial notice. The first is the protest of the spirit against my efforts to induce mediums to consent to sit for physical manifestations only under such test conditions as would secure them against the efforts of designing enigmical spirit influences to dishonor and disgrace them by misusing them as mediums. I have not been induced to change my view on that subject, by that protest, for I still insist that the only safety for public mediums against the enmity of prejudiced spirits and mortals, is to be so placed that whatever manifestations may occur, they cannot be attributed to the trickery or dishonesty of the medium. I do not propose in the matter of testing mediums, that any other tests shall be applied than such as friendly spirits suggest and can use; but such tests I know are essential to the protection and welfare of them.

The second point worthy of notice in Mrs. Con-

ant's communication is the assurance she gave that her voice would be heard through the message department of MIND AND MATTER. I have the pleasure to announce that this grand spirit worker has found a newly developed medium through whom she can speak, and has communicated very perfectly with me. Through this lady medium, the readers of MIND AND MATTER will have the benefit of Mrs. Conant's efforts as a spirit teacher.

Coming to me, as these communications did, on the eve of starting this publication, I could not but regard them as having especial significance, and I have had repeated assurances since that I did not overestimate that significance. At the risk of being entirely misunderstood, I mention the facts, above stated, with no other object than to place before my readers my experiences in relation to the struggle between myself and the forces in spirit life, who were seeking to crush me because they recognized in me a most determined, if not a formidable antagonist. The cheering and encouraging words of these and other spirit friends have sustained me through many an emergency of darkest trial, and I cannot but feel that so long as they approve I will not fail.

The new departure of the great Jesuit leader of Jesuitism, in spirit life, although a most terrible blow to that mighty psychological power, was not a fatal one, and soon its every energy was exerted to recover its lost ground. A new captain-general became necessary, and the choice naturally fell upon that renowned propagandist of Romanism, and colleague of Loyola, St. Francis Xavier. Twice this new Jesuit chief came to me, while sitting with Mr. Bliss, manifesting a most indomitable purpose to repair the breach which the disaffection of Loyola had made in the Jesuit citadel. He denounced the latter in the most terrible manner, and boasted that Loyola, deposed and disgraced, was held in complete custody by the Jesuit power, and that he would never be released to carry out the plans of action that he was meditating, adverse to the Romish Church. Fearing the use I would make of his utterances, he refused to give me the opportunity to write them down, and therefore I can only thus briefly state the substance of them. How correctly he stated the matter will appear as we proceed.

For several weeks Jesuit spirit forces, led by St. Francis Xavier, besieged the public sittings of Mr. and Mrs. Bliss, and in various ways sought to interfere with the manifestations there occurring. In every instance these attempts were detected and overcome. I had, at several of these sittings, received intimations that St. Francis Xavier was seriously contemplating the surrender of his official position and following the example of Loyola. At length it was announced that this step had been taken, and from that time, now over one year ago, I have heard not a word from St. Francis Xavier. I have been since informed by other Jesuit spirits that he is held in helpless confinement by his Jesuit jailors.

About this time MIND AND MATTER fired her starting salute, and went forth with her cargo of spiritual facts to feed the hungry world. The reverberations of that first gun were more fearful in their effects on the stronghold of the spirit enemies of truth than were the effects of the braying rams horns on the walls of Jericho. It was the signal that not only was a vast *terra incognita* to be added to the domain of knowledge, but that this domain was to be wrested from the grasp of a few selfish and ambitious would-be monopolists, who had by the most insidious and cunning means managed to arrest every attempt to lay its hidden treasures on the altar of one common humanity.

It was natural that the whole efforts of those who saw their chance of permanently guarding their worshipped treasures—those mysteries of religion that had made them to be regarded only as little less than gods—should concentrate all their efforts to destroy the object that threatened their dearest interests. And this they did with no better success than had attended their efforts, of the three previous years, in that direction. It was necessary to find some means to discredit this paper and create popular prejudice against it. This could only be done by making it appear that its editor was as selfish and unscrupulous as themselves in his aims and purposes. They knew that we regarded Alfred James as a most useful and perfect instrument for spirit control, and that we had publicly and unequivocally endorsed him as a medium. To discredit him and thus discredit myself as an incompetent teacher of the facts of Spiritualism, they considered a master stroke of policy that would permanently arrest the career of MIND AND MATTER. Their journalistic medium and tool, Col. J. C. Bundy, who had fruitlessly attempted to establish a censorship of spiritual media of which he was to be the infallible Head Centre, and to make Chicago the Spiritual Rome, had managed with the aid of the psychological power of his Jesuitical spirit guides, to hoodwink and lead a few Brooklyn cranks into believing that they would be invested with the prerogatives of cardinals in this preposterous imitation of the Romish prelacy. The Chicago Pope, or rather Harlequin, sounded the alarm, and his fantastic followers of Brooklyn, sprung forward at the call to earn their prospective dignities. An emissary was found in one John Oakley, a sanctimonious hypocrite and villain, whose weasel-like visage betokened his sneaking and simious nature—and stamped him the subservient bigot and tool of his priestly masters. This Jesuit emissary came to Philadelphia, and used all his arts to induce Mr. James to go to Brooklyn, where Col. Bundy's followers, in the business of hounding mediums, could get up a public expose that would earn them the appro-

ving smile of their Chicago master. By appealing to his ambition to be more generally useful, Mr. James was induced to go to Brooklyn, and through the connivance and aid of the Jesuit sneak Oakley, the vile deceiving scoundrel, these conspirators managed to publicly launch what they regarded as a plausible "expose" of that very thoroughly tested and remarkable medium. Two of the leading conspirators then lost no time in informing me of the accomplishment of their scheme, and expressed the expectation that I would not undertake, through MIND AND MATTER, to further encourage or befriend their intended victim. In this they were grievously mistaken, for I went to Brooklyn to examine into the matter, and found the facts to be such as to show, beyond all question, that the would-be "exposers" were the frauds who were trying to deceive the public and not Mr. James.

Accordingly I published the facts, which left the Brooklyn Bundyites in a sorry plight. There "expose" like the Australian boomerang had laid its users low. Something had to be done, so John Oakley's partner in the villainy, Wm. R. Tice, in the expectation that Mr. James would refuse his proposition, ostentatiously offered to pay Mr. James one hundred dollars if he would give a materializing seance, dressed alone in the clothes which he Tice would furnish him, and if under those conditions any full human form, not that of the medium, should come out of the cabinet. It was to be a condition, that a committee consisting of Messrs. Champion, Hare, Kane and Seybert, and a fifth person to be selected by those named, should have the sole management of the arrangements for, and at, the seance, neither Mr. James nor any friend of his to have anything to say about the arrangements or manner of conducting the seance. No just or truth seeking person would ever have made such a proposition with any expectation that it would be accepted.

Mr. James, however, knowing that he was entirely innocent of having practiced any deception in Brooklyn, as had been falsely charged by Tice, was only too glad to have any chance, however unreasonable or improper, to vindicate himself, without waiting to consult any one, immediately accepted Mr. Tice's offer. Accordingly, the time was fixed and arrangements made in accordance with Mr. Tice's proposition. Mr. J. Shumway was substituted for Mr. Seybert, who declined to serve on the committee. Mr. James had such implicit faith in the fairness of the committee that he did not so much as make an inquiry of the committee as to what they would require of him in submitting to this test of his most unscrupulous enemy. His unqualified acceptance of Mr. Tice's proposition precluded the naming of any conditions on his part. At that seance of the sixteen or more persons present, with the exception of myself, none were in sympathy with the medium, and but four not strongly prejudiced against him. I had sufficiently tested Mr. James as a materializing medium to know that he would pass successfully this most one-sided and unjust ordeal in triumph, provided that nothing was done to unnecessarily disturb his feelings. I had seen him a few weeks before, at the residence of Mrs. Champion, successfully pass through what I regarded as the most trying test, and I felt confident that the spirit guides of the medium would again triumph. The thing I feared occurred. Mr. James had told me that he intended to require the committee chosen by Mr. Tice, to confine themselves to the latter's proposition, which was, alone, that he should be entirely clothed in the garments which they should provide, but if they asked anything more than that he would refuse to sit. This very thing the committee did ask. After being stripped of all his own clothes and clothed in those furnished him; Messrs. Champion and Hare insisted that the clothes should be sewed upon him. This Mr. Tice had not proposed and Mr. James objected to. The committee insisted. Instead of doing as he had assured me he would do—that was to refuse to sit—he became very angry and had an altercation with the committee. From that moment he was largely under the control of Jesuit spirits, who held such power over him as almost to overcome all friendly spirit influences. Under those circumstances he was influenced to enter the cabinet. The committee acting in entire rapport with the enigmical spirit influences, so arranged the light as to render form materializations almost an impossibility; and yet, even under those adverse circumstances, so great was the friendly power sustaining the medium, that two distinct forms, not the medium by any possibility, appeared, one a male and one a female. A third partially showed itself. Under the circumstances this was a marvellous manifestation of spirit power. These forms not appearing outside the cabinet were ruled by the committee as not entitling Mr. James to the one hundred dollars. Mr. James came out of the cabinet completely possessed by the devilish spirit influences, and against the counsel of his friends refused to sit again before that committee. The result was that while Mr. James did not entirely triumph in this highly adverse test, he did gain so substantial a victory that his enemies were silenced and did not dare to let the public know the result of that trial. I am compelled, for want of space, to postpone giving the remainder of the facts relating to the Jesuit attempt of the Brooklyn Bundyites to injure MIND AND MATTER through that attempt to discredit Mr. James. That it was the work of malevolent spirit influences exerted upon the minds of such mediunistic persons as they could find suited to their purpose we will make plain in the next paper of this series.

[TO BE CONTINUED.]



CHILDREN'S COLUMN.

TWO PICTURES.

[SELECTED.]

An old farm house with meadows wide,
And sweet with clover on each side;
A bright eyed boy who looks from out
The door with woodbine trained about,
And wishes his one thought all day:
"Oh! if I could but fly away
From this dull spot the world to see,
How happy, happy, I should be!"

Amid the city's constant din,
A man who round the world has been,
Is thinking, thinking all day long:
"Oh! if I could but trace once more,
The field path to the farm-house door;
The old green meadows could I see,
How happy, happy, I should be!"

—Angel of Peace.

Dolly Frost—A Christmas Story.

Taking a great many stitches, and making very little money—early and late, Mary Frost sat at her window. Dolly, her little daughter, was the housemaid, preparing the breakfast, dinner, and supper, which was an easy task, for there was so little to prepare. She was brushing up the crumbs, when her mother said:

"Come, Dolly, child, get ready. I've finished Mrs. Stone's sewing, and if she pays you, stop at the store, and get a pound of brown sugar and a quarter of a pound of tea."

Dolly put on her patched sacque and her old straw hat.

"Oh, it is so cold!" her mother said, "your poor little ears will freeze; let me tie this scarf over your head."

"Yes, do," said Dolly; "bundle my head all up excepting my eyes, so Jack Frost can't catch me." Dolly always said she knew she was Jack Frost's sister, because she often felt so cold.

"Here are your mittens, Dolly; see, I have mended them. Only wish I could mend your thin shoes as well; now, run my child, and don't stay long away."

Her mother stood at the window a few minutes, gazing sadly after the little figure that ran along the road with the large bundle in her arms—she was so thinly clad and the day was so cold. Then Mary Frost sat down at the window, and began a fresh piece of work.

Dolly ran along, trying to forget how cold she felt, and gazing earnestly at the sleighs that flew past her, and wondering how it would feel to sit in one, with a warm buffalo wrapper around her, and a horse trotting fast, and jingling the merry sleigh bells. She ran on, nor stopped to look around at the sleigh she heard was coming so fast. Then a strong voice shouted "Who-a!" and the horses stood still.

"Come, little girl, jump in," said Dr. Hart; "it's too cold to be running in the snow; whose little girl are you?"

"Yes, sir, I'm Dolly Frost."

The doctor wrapped the buffalo around her till she laughed, and said she looked like a bundle. Then the horse trotted on again, and the bells jingled merrily, and Dolly was having a sleigh ride.

"Where is Dolly Frost going such a day as this? to the store?" asked Dr. Hart.

"I'm taking Mrs. Stone's sewing home, and if she pays me, I'm going to the store to get a pound of brown sugar, and a quarter of a pound of tea."

"Then I'll take you to Mrs. Stone's."

And presently he put his hand in his pocket and took out a piece of money.

"There, Dolly," he said, "take that to buy the sugar and tea."

"O, sir," said Dolly, looking up into his face in such a delighted, surprised way, that the doctor smiled, "O, sir we thank you."

The doctor helped the child out at Mrs. Stone's door.

"Well," said the lady, "so you've brought the things, have you? Your mother has been a long time at this work."

"She was not well last week," and Dolly thought of the cold her mother had taken, and how she coughed day after day.

"O, yes, always some excuse," said Mrs. Stone. "Very well, you can go now; I will pay soon; you can stop some time when you're going by."

"I won't be going by," said Dolly timidly. "I don't go to school in winter, it's so far, and the weather is so cold."

"O, very well, if you're not passing, you need not stop; I only thought you wanted the money."

"So we do, and I will come any day you say."

"Very well, come in a week or two, and if I'm at home I will pay you. You can go."

Dolly went to the store to buy her sugar and tea. But there were so many people there! When could she be waited on? Women and men, and boys and girls—all laughing and talking.

"Christmas is coming," said one boy to another. "Yes, indeed, Bob, so it is, and we're going to have a good time at our house; lots of doughnuts and molasses candy."

"We're going to have a regular plum pudding," said another boy.

"I'm going to have lots of candy," said a fourth; "I scream up the chimney to Kriss every night, so he must have heard me by this time."

"Kriss is going to bring me a sled," said a bright eyed boy. "I told him him to,—and a candy rooster."

Dolly listened to all that the boys said, and when the store-keeper gave her the sugar and tea, she went slowly away. She wanted to stay longer, hear more about Kriss. "Kriss comes to all other children," she thought; "but he never comes to me. They say he only goes to the good children—and mother says I'm good; but he don't come to me. I suppose I'm not quite good enough. I do all mother tells me to do. I get breakfast, dinner, and supper, and wash the dishes, and sweep the floor, and scour the knives, and I do really try to be good and not worry mother; but Kriss don't know anything about that. I guess he don't care to know about mother and me."

There were tears on the child's cheeks as these thoughts pass through her mind. "But one of the boys said he screamed up the chimney to Kriss to bring him good things. I wouldn't like to scream,

but if I could only see him and tell him where our chimney is. Mother says there is no such chimney, but I think there is; I saw his picture in the store, and he had so many things."

All the way home Dolly thought of Kriss, and at last she decided what to do. "There would be no use in calling up our chimney," she thought, "for he would never hear me; but he will be sure to pass our house as he goes to town, so I'll write him a letter."

And as soon as she had decided what to do she felt happy. She opened the door with a bright face. "Here, mother, is the sugar and tea and a little money, and Mrs. Stone didn't pay me—what do you think of that?" Mary Frost looked so surprised that Dolly laughed, and told her mother about her sleigh ride.

"The kind, good man—he will never feel any the poorer," said Mary Frost. "Dear child, how cold you are, and how cold your feet must be." She rubbed Dolly's feet, and put her shoes and stockings to dry; after this she went to her work, and Dolly could think of Kriss. She looked up the chimney to see if so large a man could come down so small a place. She was sure he could not and that that was the reason he had never been there. Then she went up stairs to write her letter, for she didn't want her mother to see her. Her hands were cold, for the room up stairs was never warm; her pen was bad, but she did not care; she was too busy thinking of what she would say. At last she wrote:

"Mr. Kriss—I try to be a good girl, but you've never been down our chimney. Won't you please come just this once, and bring mother a hood, and me a hood, and some candy? If you haven't two hoods bring mother a pair of warm stockings; and don't forget the candy. Good-bye."

"DOLLY FROST."

Dolly tied the note to the gate in front of the house, for she felt sure Kriss would pass their house on his way to town, and would see her note, and stop to read it.

The next day, when Dr. Hart was passing, he saw the paper tied to the string, flying about the gate. "Oh, dear!" he thought; "Mary Frost may be very sick, and this is to call attention to it, or it may be Dolly got too cold yesterday." He jumped out of the sleigh, read the note, then inquired at the door how Dolly got home, and if they were both well, and then hurried away.

"Now that was very kind, Dolly," said Mary Frost.

The next day Dr. Hart called with a bundle. "Just a little sewing for you to do, Mary. No hurry, no hurry. Do it when you have time. I think Kriss has seen Dolly's note; so tell her to hang up her stockings, and maybe he will come down."

"What note," said Mary Frost.

"Why, don't you know about Dolly's note? She has written to Kriss."

"She hasn't told me about it."

"Well, then, come out to the gate and read it."

When Mary Frost read it she shook her head. "Ah! Dolly believes in Kriss; but she told me to-day she was afraid he only went to people who had large chimneys."

"Well, tell her to hang up her stockings, and see if Kriss can squeeze himself down. I saw her running along the road, and I suppose she is on her way to town."

It was the day before Christmas, and bright and early in the morning Dolly had gone to town to see if Mrs. Stone would pay the money; and Mary Frost was sitting at her window sewing. She was hoping Mrs. Stone would pay to-day, for Dolly had gone twice for it, and could not get it; and the days were so cold, and the walk so long, but Mrs. Stone did not think of that.

There was a loud knocking, and Mary Frost jumped up and opened the door; a man handed her a bundle and went away. When Mary opened it she found a note addressed to herself, and then she read:

"Tell Dolly to hang up her stocking and go early to bed. Kriss has received her note, and sends her a red hood, a pair of shoes, and enough candy to fill her stocking. The brown hood, the shawl, and the stockings are for you. Good-bye. A Merry Christmas! KRIS KRISLE."

Mary Frost hid the bundle, so that Dolly should not see it; and when night came she told her mother she had hung up her stocking; it would do no harm and maybe Kriss would come.

"O, mother! if he could only come down our chimney, how glad I would be!" And then she ran up stairs to bed, and dreamed all night of Kriss. But how shall I tell of Dolly's surprise when she ran down stairs Christmas morning, and saw her stocking full of candy, a red hood hanging on the nail where her old straw hat had hung so long, and her new thick slippers on a chair near the stove? How she clapped her hands and danced about, and then ran to the chimney, and gazed up to see if it looked the same, now that Kriss had actually visited it. She was sure there never was so warm a hood, never such comfortable shoes, and surely never, never such good candy. And Kriss was the kindest and best Kriss in all the world. It was not until late in the day that her mother made her fully understand that their Kriss was Dr. Hart.

"Then," said Dolly, "he is the best man in all the world, and he ought to have a Kriss to make him very happy."

"Ah," said Mary Frost, "Dr. Hart has long since learned that to be happy ourselves we must do all we can to make others happy."—*Children's Friend.*

KIND WORDS.

Mrs. E. A. Atwell, Fort Gratiot, Mich., writes: "Your ably conducted spirited paper has been to me as an 'Oasis in the desert.'"

John Frost, New Lisbon, Ohio, forwarding subscription, writes: "Although we may never have seen each other in the flesh, yet we are akin."

Samuel Sipe, Zimmermannville, Ohio, writes: "I am glad that you vindicate the Terre Haute mediums in their good work, for I know something of their mediumship."

Wm. Montgomery, Fort Seneca, Ohio, forwarding subscription, writes: "The able and bold stand you have taken in defence of mediums, will win you a host of friends."

Lorenzo Brunson, Plymouth, Mich., forwarding letter to Dr. Mansfield, writes: "Your paper seems to be what is needed at this time, as the *Journal* is taking such a doubtful course."

Mrs. Ann Butland, 100 Brooks street, East Boston, Mass., writes: "I hope the good spirits will surround you and prosper you in all your undertakings and that your paper will be a decided success."

W. B. Parish, Stowe, Vermont, writes: "I approve the course you take with the *R. P. Journal*. I took it for several years, but at last got sick of the course they pursued. The persecution of mediums, &c., &c., so I left off. I do not think they are either honest or just."

H. Carpenter, forwarding subscription, writes: "I like your paper, but I do not want a paper that pretends to expose fraud and keeps its pages covered with humbug advertisements as was the case with the *R. P. Journal* for a time, before the death of its former editor. I dislike pretence."

S. O. Bancroft, 532 Jefferson street, Milwaukee, Wis., forwarding subscription, writes: "I have been reading the *R. P. Journal*, but it is getting so far from the right track that I want a change, and your paper MIND AND MATTER you sent me seems to be what will satisfy that desire."

W. H. Smith, Grand Ledge, Mich., forwarding subscription, writes: "Bundy is a bigot trying hard to kill Spiritualism, but he has killed himself. Spare no pains, Bro. Roberts, to give him the just rebuke he deserves; and may the angels ever be with you, to enable you to do your work well, is my prayer."

Mrs. M. Hanson, Bowling Green, Mo., writes: "I take this opportunity to thank you for your defense of mediums, being myself a medium. I can testify to a like experience with spirits of various religious beliefs, more especially the Catholics. I pray that the good angels may sustain you in your good work."

Miss M. A. Fletcher, No. 11 Hanson street, Boston, Mass., writes: "Will you please send me your paper for the time specified, together with the three premium pictures: 'Orphans' Rescue,' 'Homeward' and 'Dawning Light,' that you have offered in your paper. Please send the latter in time to frame before Christmas."

B. E. Litchfield, forwarding subscription, writes: "I hope you will not fail to send me the next number, as I am anxious to see what proof you bring against Bundy. I thank the good angels and the God of all life, that the phenomena and philosophy of modern Spiritualism has not wholly been left to the keeping of Col. Bundy."

Mrs. Eliza H. Fales, La Salle, N. Y., writes: "I have liked your paper from the first, because it was so outspoken in favor of mediums, and it is just what Spiritualists have needed for a long time. I have taken the *Banner of Light* for twelve or fourteen years; but for the last six or eight years it has been too conservative for me. I am always on the side of Justice and truth."

Chas. M. Brown, Glenburn, Maine, writes: "Enclosed please find subscription price for three months, after which I will remit for the remainder of the year. Yours, I think, is a noble work, and will, if pursued with the ardor you are now exhibiting, tend to elevate humanity higher and higher in the scale of human development. I will try and see if I cannot enlarge your subscription list."

Will. C. Hodge, Darien, Wis., forwarding subscription, writes: "I consider your experiences with the spirit enemies of Spiritualism well worth the price of the paper. Was also gratified in reading the account of your first anniversary, to learn that MIND AND MATTER was in a healthy condition and hope I shall have the pleasure of further increasing your subscription list. Long may you wave."

Orson Brooks, of Denver, Col., forwarding subscription writes: "I am an outspoken Spiritualist and have been for over thirty years. I know its truths from sweet experiences, and that we have many honest mediums, notwithstanding the tirade against some of them by the *R. P. Journal*, which I have taken for the past twelve years. I like the stand of your paper and want to hear both sides of this question."

Robert Walker, Libertyville, Lake county, Ill., writes: "Your favor of Dec. 13, Vol. II, No. 3, came to hand and I appreciate it very much and between now and New Year, I shall be able to send for it. For a year I have had Densmore paper, the year previous, S. S. Jones' paper, Bundy, one year, it got too big for me. I am a lover of fair play in every capacity, no matter how humble, and respect all mediums everywhere."

J. L. Davis, Princeton, Ill., forwarding subscription, writes: "I have read carefully the sample copies of MIND AND MATTER you have sent me, and I want more of it. Send it to my address for one year. While Jones was living there was at one time six *Journals* taken in this place, but now there is not one taken. Those who did take it became disgusted with the manner in which it was conducted. Send 'Orphans' Rescue' and 'Dawning Light' as premiums."

W. J. Cravens, Princeton, Minn., writes: "I am well suited with MIND AND MATTER. I do not think you over-estimate the enemies of Spiritualism. I have thought that it was strange that the Fox girls, D. D. Home, Miss Blackwell, Miss Kinsbury and others should join the Catholic Church, but your theory accounts for it all. The indications are now that several other luminaries in the ranks of Spiritualism will set in the same locality; but you may bet your last dollar that none of them will ever write a book on the 'Lights and shadows' of the Catholic Church."

Mrs. J. J. Clark, Plainville, Conn., writes: "I have been reading MIND AND MATTER. I consider your paper the most valuable Spiritual paper we have. I also consider Dr. J. V. Mansfield, a chosen instrument for the great and good teachers in Spirit-life, to carry truth to the people of this life. He can prove to this world that the loved ones can communicate with mortals by letter, and if a person wishes to get a good letter from the departed ones, they should be honest when addressing the letter, in order to get the information they wish. May prosperity attend you in your grand, noble work."

J. K. Jones, of Leadville, Colorado, forwarding club, writes: "I like the spiritual tone of your paper very much, and think it will serve as a moderator, so necessary at this time. That we have dishonest mediums is true; but as we try to fathom the depth mediumistic frauds let us be careful in making the estimate. I judge of a medium as a medium, making great allowance for possibilities. Our church brethren are ever ready to pour their contempt upon us, as well as those who stand on the narrow plain of Atheism, and for this reason we need to be careful by hearing both sides of the question before we decide."

We Do Not All Think Alike—A Blessing in Disguise.

BY MRS. GUION.

"The proper study of mankind is man." Catholic, Jew and Gentile are all passing on to the higher life, each taking the road to himself most attractive, there being many roads diverging at the outset but meeting finally at the goal of the Christian, who walks in the way the fathers trod, and of him whom the fathers call "Infidel." Why?

Because he carves a path for himself, not content with the time-beaten track of his forefathers, but launches his bark upon the troubled sea of thought, and ventures beyond the ancient landmarks.

If the storm does not drive him back he is lost to that little section of the universe he left behind, that narrow tract of land, devoid of irrigation, dry stale and unprofitable, which did his thinking and provided him with the stereotyped plan of salvation. The pap, which had hitherto sufficed to nourish him, becomes distasteful, and he finds his spiritual digestion strengthening with the demand for stronger food. His soul expanding, he no longer smites his breast, because he has, through fear and trembling, obtained standing room among the "sheep," rejoicing in a wise dispensation of that Providence, which ("foreordaining whatsoever cometh to pass") snatched him, particularly, from among countless myriads of human beings, "a brand from the burning," while the rest of the myriad of less fortunate ones were consigned to endless torment in the "lake that burneth forever;" the fire that is "never quenched;" the seething, rolling, boiling mass of liquid fire. He wonders how he ever credited such a monstrosity, and realizes the selfishness and Phariseism, conveyed in a doctrine which taught him to make sure of his own safety, while even those near and dear to him might perchance be doomed to an eternal cremation, for not having "made a profession."

The flower of the family is not exempt, the one, who knew, naught but love and kindness, sympathy and integrity, to whom all looked for guidance and to whom all hearts yearned, though now his position is with the "goats."

It is lamentable to know that human beings will consent to have their thinking, on this important subject, done for them, while they luxuriously recline on richly upholstered pews and velvet footstools, for it is evident that as soon as they begin to think for themselves, their place is everywhere, that is, if they think outside of the doctrines of the church and the plan.

In glancing over a religious journal I noticed the expression, "Let us have done with this thing," in reference to cavilling on the future, which reminds us of "Let us have peace," where there can be no peace until every individual has obtained—with the light given him—as much satisfaction as is possible. The world would indeed be tame if we thought alike. It is sufficiently large for all opinions, no matter how uttered. No man need put his foot upon his brother's neck for want of room.

All are journeying to the same "somewhere," a haven of rest, whose light is the Ruler of the Universe; whose mind acting upon mind throughout eternity will work out the problems over which we are spending our short lives in speculation.

Build a house with the best material you can procure, wisdom and knowledge will sweep it away, and send you forth, like the Ararat dove, to find a resting place for the soul of your foot.

Theories and speculations will be swallowed up in eternity alone. Till then, poor wanderer, use your lantern as best you may; your brother, perchance, has but a tallow candle, whose flickering ray scarce serves to point out the stumbling blocks; while some are even plodding in the dark.

Moths and worms tell the story of the beautiful of earth. If the spirit lives inertly (of some the hope, of some the surety), then indeed will happiness be complete. What are the trials of life in comparison to a life of progression beyond! What would it avail me to know that that dear vital spark, which had been snatched away from my love, was absorbed in the Infinite, as some believe! We long for reunion and progression.

Of the future life all are questioning the way, and both roads are crowded—the "straight and narrow" and the "broad."

Better entertain the most outlandish opinions, than none at all; for when you have arrived at having one of your own, you will be willing to change it upon conviction. Whereas, if you are indifferent about your future, and have no standard of principle, or code of action, at the end of which is mirrored your eternal home, no thought of true religion (without which no character can be perfect), you are only vegetating as the cabbage, with your head above ground; until decay ends your career.

There is nothing like having an incentive; and the incentive to a pure life here, is the hope of a life hereafter.

To Spiritualists of Ohio.

Brethren and Sisters, Friends of our Noble Cause:—What are we doing to assist the spirit world in their grand mission of love? Are we doing our part in this grand work of promulgating the most important truths, the most glorious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is earnestly solicited to these questions, and your attendance asked at a business conference to be held in Cleveland, on Saturday, the 27th of December, to be continued from day to day as the interest and the wishes of the friends may determine.

It is specially desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every spiritual society be well represented. Let every town and village where there is no organization see to it that one or more delegates is on hand to represent them.

This is to be a Spiritualist Convention or business conference, and not a mass meeting to discuss all of the 'isms,' 'ologies,' 'doxies' of the day, neither will the time be occupied by long lectures or set speeches.

All who are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business.

The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. BIGELOW,

Chairman State Central Com. Alliance, O., Nov. 23, 1870.

THE OLD-YEAR'S LAMENT.

BY BLITZEN.

Low burned the fire
In glowing grate;
The moon rose higher,
The hour was late;
When loud and long a clangor rose,
In street, on house-top, and a blaze
Of myriad bonfires; while the blows
On thousand anvils mingled close—
In senseless jargon to amaze.

Now with a start
The old year rose;
His lips apart,
His speech high froze.
"They sound the death-knell of my fate—
They gladly yield me o'er to Time;
They neither pity me, nor hate,
Nor lend a hand to extricate
This tottering form from depths sublime."

"'Tis but an hour—
A short brief, space—
Ere all my power
He will displace,
Who comes in yonder with an air
Of haughty splendor, and a form
Divinely shaped, with cheeks so fair,
And golden, clustering, curling hair,
His sunlit countenance glowing warm."

"Once I came so,
In radiant glee,
Twelve months ago.
Ah! mystery!
Why should 'to live' beget 'to die'
And days add years to greedy Time?
Who, in his turn, like you and I,
Must yield to old Eternity.
Life is a silly pantomime!"

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, Dec. 15th, M. S. 82.

After the usual invocation, the following questions were asked and answered:

Question. Does that which composes the spirit body bear any analogy to material substance?

Answer. In answer to this question, as in the human body, there is a spirit body that is capable of an infinite order of refinement and by a process that is known in the material body to change all parts of it every seven years. And yet there is a refinement which remains, that is the outgrowth of all preceding ages, and if this was not so you would have no continuous memory. You change every seven years, yet your memory remains and constitutes your individuality. So spirit stands here on a natural basis and by a gradual refining process adapts itself to all changing conditions and the spirit body is just as real to a spirit as the material body is to a mortal. This is the difference, however, the spirit body can be contracted or expanded according to the conditions of the atmosphere it enters, and in this way has much greater possibilities because solid matter does not prevent its ingress and egress.

Q. What is the difference between soul and spirit?

A. I think I have answered that question before; yet it can be answered a hundred thousand times with benefit to some one. If you wish to converse with the spirit world you must first procure a medium. Then this thing that you call soul is the power that acts for the spirit—this is the medium of the spirit. Soul is a force in the human body without intelligence. Spirit is the intelligence acting on consciousness; and therefore, soul is the medium that acts upon the mortal body to carry out the purposes of the spirit. That is the difference between soul and spirit as I understand it.

Q. Has the soul pre-existence before entering the material body?

A. Soul is an outgrowth of life. Wherever life is demonstrated there must be a soul. A soul, as I said before, implies consciousness, and it is no where in nature more beautifully expressed than in what is known as the sensitive plant, which, when you touch it, folds up its leaves and only expands them again when relieved of that touch. Soul is the essence of consciousness. Soul does not imply immortality because it lives only for the time. To define it more closely it means that ethereal ether seeking an embodiment in form, and it is, by scientists, called psychic or soul force. Soul in the last analysis simply implies consciousness without intelligence and is expressed throughout in different forms of being from the highest to the lowest.

Q. What is the origin of evil?

A. Mistaken adaptation to the laws of nature. This has been the origin and cause of all evil through all ages. Those ignorant of the true laws relating to everything that has been, that is now, or that ever will be, must seek their own elevation and refinement by a proper adaptation to the circumstances under which they live. Men in the past have become more easily spiritualized by the influences of departed spirits, because these felt a desire to enlighten their friends in a mortal existence; but the minds of these friends were so befogged with the ignorance and superstition of their day, that it may be truly said of them that, although many may be more spiritual than others, they cannot make the common minds of their generation understand them. As I said, ignorance in all cases has been the origin of evil. Therefore, if you want to rise triumphant over evil, you can only do so by the education and enlightenment of the masses. By comparison we live. A hermit may have beautiful ideas, but they will all run in one groove. It is only by mind combatting mind that you can hope for regeneration. The agitation of thought is the beginning of wisdom.

Q. Can a spirit commit sin?

A. This question is one upon which I have never been able to decide. I certainly see spirits on our side of life who continue in a state of sin; but whether that is an outgrowth of their earthly conditions, and the attractions therefore, or whether it is from a naturally depraved condition of mind; I cannot tell. I think this question can only be answered in one way. A spirit that sins has inherited it from his mortal state, and in order to be purified he has to exist in certain sinful surroundings until his sins of the mortal life are buried, as it were, completely. I do not think spirits sin directly, but indirectly. In a religious sense they do sin, but not in another sense; because they are ignorant and will not listen to those who try to inform them of the way to progress, but cling to the creeds and dogmas of their earthly training, and the spirit teachers cannot enter the sphere of their existence, to purify and enlighten them, as they desire to do. As soon as these ignorant and prejudiced spirits desire it, they are reached and taught by those spirits who are in what is known as the wisdom sphere.

Q. Can physical man ever become immortal without the change called death?

A. When we look upon the advancement that has taken place between the lower branches of the

human family, such as the Hottentots of Africa and the Digger Indians of California, and the highest types of mankind now existing upon the earth; who is he or she who would dare to declare what the enfoldment of matter may yet be? Nature, in the working out of her grand problems, is not bounded as mortals are, and it is possible that in generations yet to come their physical bodies may enter spirit life in such a pure, holy understanding of the laws requisite to the life of mortals, that the physical man, not of diseased body and begotten under such inharmonious conditions, but begotten under divine law, then, and not till then, can this become possible; because entire harmony with divine laws is essential to such a possibility. But the time when this will occur is so remote from the present day that it does not and cannot materially interest you to dwell upon it any farther.

Q. Mrs. Watson, the lecturer, is gifted with a magnetic power of soul, and a voice so strongly sympathetic as to frequently draw tears from the eyes of her auditors. How do these delicate little tear-drops generate, and from whence do they spring?

A. This question might certainly have been more briefly stated. There are three kinds of speakers:—First, those who address the reason. Second,—Those who are philosophical reasoners with a touch of the heroic or tragic. And third—Those who are emotional speakers. Of these three classes of speakers, the last create the greatest sensation but the effect is evanescent. It soon passes away. It is like the violent storm that never lasts long. This class of persons work upon your feelings and draw tears of sympathy when they could not draw one cent for the alleviation of true misery. The second class, that I have spoken of, are those who are willing to be time-servers—they are willing to agree with anybody's opinion provided they can succeed in drawing cash from their pockets. The effects of the teachings of the first class are the most lasting and useful. When you hear them you have food for thought, for they appeal to reason, the highest attribute of mind. They receive truly little applause, because they address brains not hearts. The emotional speaker will draw a crowd, because people feel more than they think, but the effect on humanity is indeed small and transient.

Q. Is the spirit's home everywhere or have you permanent localities? If not the latter why do spirits in their communications say they have prepared homes for their relatives when they come over to them?

A. Each spirit goes when and where there is any attraction for it, no matter where or what that attraction may be whether in the farthest star or the nearest planet. A spirit belonging to this earth has most of its attraction here. This is its home, that was, and it naturally comes here until its earthly attractions are severed. Therefore by the laws of gravitation any object on this planet must be held to it. The spirit's home is everywhere that it has attractions, but when all its purposes are fulfilled it has been perfectly adapted to the conditions in which it exists. The great philosophic mind has a sphere of its own in which kindred spirits join it and so with all kinds and classes of spirits. They live in such spheres as they are adapted for. They can always seek higher, and out of their interior selfishness of spirit they are lifted to higher and noble re-conditions. So you see it is like a mixture of good and evil. It is foolish for any mother to bring up her child too innocent for the world it inhabits for it will become the dupe of villains and rascals.

This ended the question and answers; when the following communications were given.

"Hallo! Sam, what does she draw. Three six? Excuse me. No? It seems to be all one-sided. What is this place? (He was told it was Philadelphia.) Well, this is certainly strange. I went away from a Mississippi steamer, and the last thing I remember I had a raging hot head, and that is all I know up to this time. What I am here for I don't know nor I don't care. I was sometimes a tolerable good kind of a fellow and at others a hard case. What am I to do, mate? Am I dead or alive—I don't know anything about it. I come here for something I don't know what." He was told he was a spirit and was controlling a medium. "This looks like a boy. Oh! damn it, this is Spiritualism is it? I know where I am now. I am one of these fellows that tumbles on tables. Well, look a here, mate, I saw a lively life. I used to spend money but after they set the niggers free I had rather a rocky road to Dublin."

"My name was,

"JACK OATES,

President Isle, below Memphis, Tenn.

"GOOD AFTERNOON.—I always in my mortal life leaned towards spiritual things but they were those kinds of spiritual things that were of a narrow and sectarian character. That is I believed in a redemption from sin in the blood of the Lamb. I certainly have not had my expectations fulfilled. I lived here in the mortal state three score years, and I must confess that spiritually speaking I am surprised at my own ignorance, for I did not understand anything about the true unfoldment beyond the grave. Every tub must stand on its own bottom. You have got to work for your own salvation, and your only redeemer must be yourself. Redeem yourself through your own deservings by your efforts to benefit all your fellow-men. I have not been long in spirit-life, but I have been there long enough to learn that good deeds, kind words and charity are the best passports to spiritual happiness. If you do the best you can under the circumstances you need not fear as to your belief. My relatives and friends will be glad to see this and I think it will meet their eye. But if it does not, and it benefits a single mortal, I am amply repaid for coming here to-day."

JOSEPH M. BROOKES,

Camden, N. J.

"SIR:—In this spirit life there are so many spirits—such an immense multitude over here that you feel an insignificance. But there are those in the spirit life in the mortal who are always willing to help some brother or sister spirit forward and knock the scales of mortal prejudice from off their eyes and open the way to a purer life—to happier conditions—to better surroundings. In religion we are subject to errors. The highest spiritual philosophy of to-day is but a child in swaddling clothes to the spiritual philosophy of the future. You can only be judged by the time in which you lived in a mortal state. There has always been a spirit of love, good will and kind intentions from the most remote time to the present, and this is the outgrowth of the interior angelic attributes of the spirit. There is no person in the mortal or

spirit life, but who, after doing a just or worthy action but what feels the happier for it.

"And now for my earthly affairs, I would say to my relatives; let everything be conducted quietly, let my just debts be paid and let them part the remainder among themselves quietly and peaceably, and I in spirit will implore a blessing on their heads, for it will help me to advance spiritually."

"MRS. MARY WEST,

"Near Norristown, Montgomery Co., Pa."

"GOOD AFTERNOON.—I have come to the conclusion that a man may live in the mortal life to be an old man and die a fool spiritually, at last. How strange it is that you mortals will take up the whole of your life seeking material things and then let some religious demagogue do your spiritual thinking for you. Well, it is all very nice here, but it plays the devil with you hereafter. I have been many years in spirit, and I had the name when here of being a little crack-brained, but it is hard to tell, either in the mortal or the spirit life, the fools from the wise ones, for the one that thinks he knows the most knows the least. Well, there in the spirit state I have observed all kinds of spirits. In fact, like a kind of Judge, I have sat and looked at all kinds. I am one of those kind of persons that am happy everywhere. There are some here that ages have rolled away since they lived in mortal form. They don't seem to know anything. They desire nothing. They have no spirituality whatever, and the only hope for them is in reincarnation. Then there are others here that are never satisfied and these seem to get along the best, for they have an inherent energy that is always seeking for something better. They never want to stay in one condition because they have gotten a foretaste of the beyond. I, therefore, recommend to all mortals passing to spirit life to be as dissatisfied as you can, it will do you good and help you along. I think it is near forty years since I passed to spirit life, and by being philosophical and taking things easy I am tolerably well accommodated. When I was here I was a school-master and I was one that did not believe in sparing the rod and spoiling the child."

JONATHAN COLLUM,

Of Third and Contes sts., Philada.

"GOOD AFTERNOON, SIR:—There is a question that rests upon my mind very strongly, and it is this: Did the ancient Egyptians understand the science of geometry better than we of the present day? To answer this question I had recourse to those spirits to find out what they had to advance on this point. It seems that these ancients had certain instruments and certain barometers on a different plan from any we have to-day. By means of these they approached more exact measurements, and in this way were able to build those remarkable temples of which the ruins are visible to-day. Now in talking with these classes of spirits in the after life upon these great questions, I found there was one class that tell me the pyramids of Egypt are built out of ground stone chemicalized. Another party tells me that these blocks came from the borders of the Libyan desert, and were brought down the Nile on immense rafts constructed in Upper Nubia. The real builders of those pyramids refuse in spirit to part with their secret of the geometrical instruments and how they manufactured them. This is the same position taken by other spirits concerning materialization. They refuse to enlighten modern spirits to materialize without the aid of ancient spirits. All these ancients are very tenacious of their secrets, and they will continue to hold on to them until there is a greater development, when they will let go their hold and explain them for the benefit of all. You would naturally suppose these secrets are in possession of wise and good spirits. Some of them are certainly so, and that is the reason you get as much as you do now. But there are many designing spirits in the other life who have carried with them secrets in the arts and science, who hold on to them tenaciously; and until they become purified and developed, you have no chance of knowing what they know. Many of these spirits keep these secrets as a treasure to gloat over, as a miser glazes over his gold; and they will only part with them when their growth in spirit opens up the laws of spirit communion so thoroughly that it cannot be destroyed, or even retarded, as in the past."

"This has been the object of all religions teachings, in time past, to deal with the ignorant, in order to flatter their own vanity. This, I am glad to know, is about to be destroyed forever. All of us are working, even the evilly disposed, I grant you; but still, all are working for the benefit of the whole race."

"When here in this mortal existence, I was certainly biased in my views on all religious subjects; but I was by no means a bigot. All men have naturally a leaning toward certain things that they are taught in their youth. It seems almost impossible to eradicate youthful impressions, and it is this that warps the judgment in maturer years and keeps a man back, religiously speaking. But an intelligent mind, under favorable conditions, cannot help but soon progress."

"I think my relations and friends will read this, for I had a friend who leaned or was a Spiritualist."

THOMAS KIRBY,

"Muncey, Ill."

[If it be true, as this spirit tells us, that there are valuable secrets held from humanity by vain spirits who have under priestly vows kept them from mankind, how important it is that the light of truth should be thrown upon them, so as to melt away the icy barrier of selfish vanity in which they are imbedded, and these secret treasures be made available to humanity. We are inclined, however, to believe that Mr. Kirby has been deceived by some designing priestly spirit on the points he has mentioned. If spirits can read each other's secret thoughts, as nearly all spirits allege to be the case, it is hardly likely these ancient spirits would be an exception to the rule. We, therefore, take this information cum grano salis.—Ed.]

MIND AND MATTER, comes out in fine style, new dress and new heading at the commencement of its second volume, with eight pages, well filled and well printed, with a fine portrait of Dr. J. W. Mansfield on first page accompanied by an account of his great work as a Spiritual Medium, by J. M. Roberts. From the appearance of this first number of Vol. II, we are lead to think that Mr. Roberts is ready to settle down to business and cease wrangling about Bundy and Jesuits. We sincerely hope so, feeling confident that his able pen can be put to a better use.—Independent Age.

Healing Mediums and M. D.'s.

Editor Mind and Matter:

I have studied your editorial on the medical question in your paper of December 13th. It is one of the live issues of the day; and I must candidly say that your positions accord with my judgment in the premises.

Mediums who exhibit the reflex ideas and skill of spirits, whose profound wisdom and penetrative insight for the cure of disease are apparent, are separate and distinct from a class of persons with the same aims, but using different and almost wholly external methods. The spiritual method takes disease at its beginning or foundation, and, clairvoyantly and psychometrically, starting thus from the cause—merely noting the appearances and symptoms as incidental; proceeds in its peculiar modes of cure from the diagnosis thus formed; while to the medical practitioner, these appearances and symptoms are the important thing, as from the study of them is formed the theory of the nature of the disease and adaptation of the remedy. It is at once apparent to the observer, that there are those partly or wholly incompetent for the assumed position in each of these methods of practice. Yet, if the best of each are compared by their results as noted, there can be no doubt as to which is preferable. In these results is demonstrated the fact, that the skillful physician attains a power when in spirit life, through the additional aid of impendable agencies—the opening of the world of sense to the more important realities of the living forces, hidden from us here, which far transcends the best efforts of the first men of the schools. No doubt if this can exist with any intelligent observer of the death rate at the hands of the regular practice, compared with the same number and class of cases in those of our mediums.

As you say, "The practice of medicine as a profession is one thing and spiritual mediumship is another." Let us be true to the facts in the case. M. D.'s are made by a course of training through the external roads to knowledge, the same being finished off with a diploma. The medium, by obedience to natural and spiritual laws, attains a wonderful power in the same direction, whose only diploma is in a success far transcending any of the world's old and tried methods. As to the work itself, the practical question that comes up is the fact of relief or cure. In regard to the medical profession, it and its management, is their business; and in that of mediumship, whether that of healing or of other forms, it is certainly wisdom for us to plant ourselves on our own base, and not attempt to evade it by assuming professional character which we neither possess nor aspire to while we have in its place that which is infinitely more valuable.

One of the most important considerations in this connection is our chances in the courts when this question comes up for trial. We should so stand by the principles of Spiritualism, that it and not some minor issue shall be tried. If healing mediums are arrested, we want to know not if they are physicians, but if under this government Spiritualists, as such, have any rights; and as mediumship is the foundation of our superstructure, why discrimination exists against any particular form of it, as the healing of the sick and the cure of disease should be determined.

I am moved to say this by the recent action of our State Medical Association. This has been one of enterprise on their part, and no doubt with the best of intentions by its founders, and so far commendable. For this reason, I regret any criticism that may be adverse to such good endeavor on their part. But, believing their action wrong, and that it will result in disaster, an honest pruning for error, though unwelcome to all concerned, is the right thing in the right place.

Spiritualists have yet to learn the lesson that no more "new wine" can be put in "old bottles" than they can move this new and different thing—the spiritual—by the old and worn out external methods pertaining to the past and the materialism of the present. Forgetting that a strict obedience to natural law as unfolded to us in that which is beyond and above the old is a necessity to mediumistic success, and fearful of prospective legislation in favor of the M. D.'s that may oppress healing mediums and suppress their work, they have deemed it wise to abandon the spiritualistic ship, so to speak, and take passage on that of the M. D.'s, securing a passage by means of a diploma as a ticket. In face of the fact that so many incompetents are all the time turned out with diplomas by the professional authorities, they yet proceed, as the first business after organization, to make a committee tribunal, whose office it is to examine healing mediums and grant diplomas to those deemed worthy of them; thus copying with exactness the work of the medical practitioners in making the test of ability to cure disease the possession of a bit of parchment. Did it never occur to these persons that such committees were not unlikely to be composed more or less of persons gross in organization and habit, and unsuited in thought and aspiration? In such case, if the medium were truly such, his or her forces would be so absorbed in such a presence that they could give no proof of their mediumistic capabilities. Of one thing such committees can be assured, viz: that only the persons who lack this great power or gift will be likely to make application for diplomas; while every real medium, who is wise, will, in time at least, learn to stay away—content, without said diploma, in the unbought success that overwhelms all opposition with which it comes in contact, only and simply because its work of relief and cure is so well and thoroughly done.

Let us, as Spiritualists, plant ourselves with dignity on our own phenomena, be true to natural and so to spiritual law, go independently about our business, and so earn the respect that is always due to truth, justice and practical righteousness.

H. W. BOOZER,

Grand Rapids, Michigan.

MIND AND MATTER.—This journal, devoted to the Spiritual Philosophy and published at Philadelphia by J. M. Roberts, we have noticed several times during the past year. It has now reached its second volume and comes in a quarto form and somewhat enlarged and improved. It is devoted generally to the Spiritual Philosophy but especially to the defence of persecuted mediums and is doing a noble work. We regret the severity of some of its articles against prominent spiritualists and other spiritual publications but the editor is evidently in dead earnest and realizes that the spiritual movement is in its "militant" state as the clergy say of their churches. Price \$2.15 a year. Address MIND AND MATTER, No. 713 Sansom street, Philadelphia, Pa.—Worthington Advance.

MIND AND MATTER.

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J. M. ROBERTS PUBLISHER AND EDITOR.

Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

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New York, Oct. 4th, 1879.

Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully,
J. V. MANSFIELD,
No. 61 W. Forty-second St.

Instructions to those who desire answers to sealed letters:—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

THE TRUE RING.

The refusal, in the year 1877, of Dr. Lankester to reply to Dr. Henry Slade's offer to return to England and to go alone to the house of the very man who had prosecuted him and there give him a seance at his own table, using Dr. Lankester's own slate and pencil, provided the latter would agree not to have Dr. Slade arrested, is severely reprehended by Prof. Zollner in the second volume of his *Wissenschaftliche Abhandlungen*. Indeed, it causes a burst of indignation on the part of the worthy professor, which is most honorable to his heart. When Dr. Lankester discourteously refused to answer Dr. Slade's appeal, it will be recollected that the Spiritualists of London requested the newspapers to print his letter, even offering to pay for it as an advertisement, and that the *Times*, *Telegraph* and *Daily News* declined to do so on the ground that Dr. Lankester might take new proceedings thereon.

"As I read these words," writes Prof. Zollner, "I grew pale, and a solemn awe went up from my soul to the Almighty, that he would lend me power and means to try and save my fatherland from such a state of things. So long as a drop of blood runs in my veins I will relentlessly fight those 'men of science' who, from moral corruption, strive under cover of superior wisdom to subvert their own selfishness and arrogant haughtiness: who poison the heart of the people and, as sophists, offer false incense to our great dead."

"Our Father in the starry canopy, Thou who knowest the hearts of men, destroy the last remains of pity in my soul, so that I may not be hindered by weakness from being in the hand of this eternal righteousness an avenger of one who is innocently calumniated. Give me power to tear the mask from the face of those false prophets, so that their names may be given up, not only to the scorn of posterity, but also to an explanation before the publicly offended right feeling of the present age."

All honor, we say to Prof. Zollner, for these glowing words! All honor to the German men of science, who believe in fair play, free thought, free discussion, truth and righteousness. And shame on those who dare to put up a job—slang words only can express so vile a thing—on a poor helpless medium like Slade, or Bliss, or Gordon, or Holmes, or many others whom we might name.

It was our own indignation against the infamous treatment of a true medium, and an honest man—James A. Bliss—which led to the establishment of this paper; and, if it please God, this paper shall not go under until he is vindicated before the public, and his accusers brought to shame. We can wait, for Time, after all, is the avenger, and Time is on the side of truth.

Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshippers.

COLONEL OLCOTT—THE THEOSOPHICAL HIEROPHANT.

We find in *The Spiritualist* an address delivered by Colonel H. S. Olcott, President of the Theosophical Society at the Fraunji Cowasji Hall, Bombay, India, on the 23d of March. The objects of the Society, he says, cover the whole range of natural phenomena and everything that concerns mankind and their environments. This rather comprehensive aim would seem, at first sight, to be open to the objection, *Qui trop embrasse mal étreint*. In reality, however, the aim of the Theosophical Society, as we infer from other parts of the address, is the study of occult philosophy,—"the nature of life, the cause of its phenomena, and the qualities of the inner man." * * * We have been told that this sacred science is not extinct, but still survives, and is practiced by men who carefully guard their knowledge from profane hands. Some of us have even had the inestimable good fortune to meet with such wonder-workers and to see their experiments. So we have come in quest of the places and opportunity to learn, for our own benefit and that of humanity, what occult law of nature can be brought out of Dr. Stewart's borderland of darkness into the lighted and odoriferous class-rooms of Western science. A more honorable ambition does not exist. It was this thirst for knowledge which sent Plato to Egypt, whence it was his wish to proceed to Persia, that he might learn the tenets of the Magi, and from thence to penetrate into India; but the wars which prevailed in Asia would not permit him to visit those distant regions. Col. Olcott is more fortunate, and our personal respect and regard for him are such that we should be most happy if he were to return from his travels, and be to America what Plato was to Greece and to the world of thought. Plato obtained in Egypt information from the priests concerning their astronomical observations and calculations; but that he was initiated in their sacred mysteries, and thence derived the doctrines of transmigration and the immortality of the soul, as some have asserted, will not appear likely to those who consider with what extreme care and jealousy they always concealed the secrets of their religion from strangers, even when they were introduced to them by the most powerful recommendations. Let us hope that Colonel Olcott will be more fortunate; that he will be initiated into the hitherto carefully guarded secrets of Hindoo philosophy and magic; that he will find these secrets are valuable; and that he will be permitted to disclose them for the benefit of mankind. We have no idea that he will gather much of value from the Sages of the farther East, and still less from those hereditary dead-beats the fakirs; but still he may, and in any event the search for truth, in which he is engaged, is the highest pursuit which any human being can undertake. It is its own sufficient reward.

On the other hand Colonel Olcott's presence in Bombay, can hardly fail to be of benefit to the natives of India, and the wholesome advice he gives them at the end of his lecture, they would do well to lay to heart. "Here are rich mines, a fat soil, navigable waters, forests of valuable timber, a multiplicity of natural products that might be manufactured at home into portable and profitable articles of commerce. All that is lacking is a share of that energy and foresight which, in two centuries and a half, have transformed the United States from a howling wilderness into a scene of busy prosperity." If, then, the Hindoos shall teach Colonel Olcott little, we believe that he will teach them much. May he live to return to the United States not a sadder but a wiser man than when he left us.

THE REASONABLENESS OF SPIRIT TEACHING.

When the Spiritualist is asked what new doctrine his religion has to proclaim, and particularly in what respect the communications from the spirit world differ from or agree with the teaching of the Church, the answer is sometimes made that the New Dispensation is simply the religion of Christ as embodied in the Sermon on the Mount. And so it is, on the ethical side. The doctrine that a man's position in the future life depends entirely on his actions here—that we are judged by our works, not by our faith, is surely the genuine teaching of our Lord in the first three gospels; and it is also the positive and universal testimony of returning spirits. The practical importance of this wholesome instruction, when contrasted with the demoralizing tendency of Antinomianism, cannot be exaggerated.

But in this teaching there is nothing really new. What the inquirer generally wishes to learn is the truth or falsehood of the popular doctrines respecting heaven and hell. And here also there is a singular consent in the communications received in all parts of the world through mediums. Always, everywhere and by all we are taught, that, so far as departed spirits know, there is neither an eternal hell nor a personal devil. There is, however, a purgatory, a place not of material fires, but

of moral darkness, unrest and mental suffering, a metaphorical prison home exactly adapted to the wants of the soul; for "whom the Lord loveth He chasteneth and scourgeth every Son whom He receiveth." This chastening, however, is neither arbitrary nor revengeful, but simply the natural consequence of a man's actions. He can raise himself morally and spiritually, if he thinks proper, in the other world as here; or, he can let it alone. It is a question of aspiration.

He is his own judge and therefore he is sure of justice.

He has no chance of a short and easy road to Paradise.

There are no elect, but at the same time there are no reprobates.

The secret of success in this life—will power—is the secret also of success in the life to come. Take the following anecdote as an illustration of what we mean, for prayer also is the exercise of will. It is said that Washington went out early one winter's morning into the woods, near Valley Forge, and there kneeling down poured forth the sorrows of his soul to God. It was the darkest hour of the American Revolution. "Fate is against you," whispered the tempter; "why not submit to the British?" "Why not?" Because I also myself am Fate," we may imagine that intrepid soul to have exclaimed, as rising to his feet he drew his sword and pointed it towards the enemy. This was the turning point of the Revolution, and his prayer was heard. But the human will, limited only by the laws of the universe, is—we are taught by spirits—quite as potent a force in the unseen world as in our own. And, truly, that seems reasonable.

In other ways also Spiritualism commends itself to common sense and is in accord with the latest developments of science. It tends for example to rebuke anthropomorphism and to remove the Infinite One, not out of the control of the Universe which He has created, but further from the comprehension of His creatures. In the olden time God walked in a garden in the cool of the day and He talked face to face with Moses as a man talks to his friend. He was conceived as uttering his voice in the tempest, and as teaching his prophets by direct inspiration. The tendency of science, on the other hand, is to grasp the idea of general laws and to recognize in the material universe only the influence of second causes. Just so it is in the invisible world. No returning spirit claims to have seen God at any time, and the spirit, emancipated from the flesh, knows at first but little more than we do. It sees no great white throne, but it finds natural surroundings, the outgrowth and continuation of earthly conditions. This also is wholesome doctrine.

Again, Science enlarges man's conception of the material universe, to which it sees no bounds, for which it finds no beginning, and to whose continuous development it can foresee no end. Spiritualism in like manner opens to his view an infinite republic of independent intelligences, eternal in the past, and destined to a never-ending progression in the future. One of the most interesting messages ever received from the spirit world is one published not long ago, if we remember rightly, in the *Banner of Light*. The substance of it is, that not only are the other planets of our system inhabited, but that the moral, intellectual and spiritual condition of the dwellers on each planet is in proportion to the length of time that planet has existed. The inhabitants of Jupiter, for example, and the spirit world surrounding that glorious orb (an elder brother, according to the nebular hypothesis—of the Earth), are, intellectually and morally, more developed than those of this planet; while the dwellers on Mercury and Venus (our younger sisters) are as yet inferior every way to the men and women of our globe. True or not, the idea is philosophical, and quite in harmony with the facts of the universe so far as we know them.

Unfortunately, we know so little! We are but scholars in a primary school, and we must be content with the rudiments of wisdom. Moreover, here below, we carry the errors of the past upon our backs, our ever present hindrance in the great race between Thought and Life. We spend the latter half of our lives, as Shelley sadly remarked, in unlearning the mistakes of the preceding half. When, however, we drop the burdens of the flesh and exchange our atmosphere, stinking with bigotry and superstition, for the glorious Summer Land, our advancement will doubtless be more rapid. Eternal progression in knowledge! What a conception! Eternal development of the power and the desire to do good! What a prospect! And yet these are exactly what we are taught as our inheritance by the bright intelligences who are permitted to come back and instruct mankind.

When the last poor wanderer of this present night shall have shaken off millions of corporeal mantles—each brighter, purer and more beautiful than the last; when he shall have ascended to a glory and a power which mocks his present feeble vision of a regal God, and shall have developed, in the harmony of spiritual love, ten thousand senses—each the channel and conductor to his vital centre of unutterable delight,—let him reflect that even then he, the unspeakably happy, wise and potent spirit, shall be as far off as now from comprehending that immeasurable Infinite, of which he is an essential particle, and meditating upon which he can but murmur, Infinite! Infinite! Infinite! Reason and Science! Hope and Courage! Faith and Love! Forever, and forever, and forever!

A MOST IMPORTANT SPIRIT WARNING FROM HIM WHO WAS OUR EARTHLY GUIDE.

The following most unexpected communication was given through Mr. James A. Bliss, at a private sitting to our friend Mr. A. P., who kindly wrote it down and preserved it for us. It is from our spirit father, and is so strikingly characteristic of him, that we cannot be mistaken as to its authenticity. What is most surprising to us is, that for nearly four years that we have had private and public sittings with Mr. Bliss, our father never before controlled. The date of the communication was October 11th, last. The assurance that we have of the cordial approbation of one that we loved and honored as parent, friend, companion and guide, is to us what the hair of Samson was to him—our strength—in the fearful psychological contest now going on, not only on the earth, but in the spirit spheres. We know we are in the right, for never yet did Jonathan Roberts, as spirit or mortal, advise that which was not worthy to be done by the purest—the noblest—the most unselfish mortal. To him we owe all that we are or ever will be; for his life, as well as that of our blessed mother, was a continued lesson of love for humanity. We would indeed be unworthy of them if we did not emulate their exalted virtues. But to the communication:

"GOOD MORNING:—This is the first time I have controlled this medium. It is very difficult for me to transmit my thoughts through this channel. Still I have a mission to perform to-day; and I trust I shall be able to perform it with satisfaction to myself. I must say that I heartily approve of the course of my son in his war against error. It is with a great deal of satisfaction that I look upon the result of his earnest labors. I know his paper will be successful, for I never should have influenced him in that direction. Jonathan is doing his work well, and his devotion to his mission is very gratifying to his parents. We are well aware that he has been called upon to make many sacrifices which he has hesitated sometimes to make. But we know he has done his duty regardless of consequences, and we are certain he will succeed in crushing out the dark obsessing influences that have brought reproach on the believers in Spiritualism. I labored in spirit for years, to place my son in a position to become the champion of truth. I well knew, he would be firm in his convictions when once they were established, and consequently I used every influence in my power to convince him that Spiritualism was not a myth, but a living truth. Jonathan was selected, at my request, to stand here in defence of mediumship, and he has perfectly performed his work in every particular.

"Allow me to impart to you a secret which you perhaps have not been made acquainted with—that is, how a person may be led perfectly right by spirit direction; and how they may avoid being led in paths of error by spirit forces or intelligences. There are certain rules which, if followed, will accomplish this object.

"First. The investigator, before seeking spirit intercourse, must examine himself carefully, and upon that examination, if he finds that he is actuated by an impure or selfish motive, he should not enter into the presence of a sensitive medium until the conscience within informs him that that selfish motive is banished from him.

"Second. The investigator then being ready to receive spirit communion, should enter into the presence of the medium without feelings of distrust, and in as negative a condition as possible. He should not forget that within each human soul is established a judgment seat. The soul proper is the judge before whom all matters must be brought. This judgment seat must not be corrupted. The greatest danger lies here—in the arch-tempter Self. The judge should remember that he is blind, and yet sees perfectly that he holds the scales evenly in his hands, and should not be tempted by Self.

"Third. When a spirit seeks to control a medium endeavor, if possible, to judge that spirit by its actions and words, whether it be good or evil. A good and well developed spirit will never seek to induce you to do the dishonorable act that the judge within you condemns. The evil or undeveloped spirit will not seek to benefit you, by advising truth, right, and justice, but will seek, if possible, to drag you down to its level. Right here the judge within must rule. It must assert its authority, and the unselfish desire of the investigator must be shown in behalf of this low, undeveloped, sometimes called dark spirit, to elevate it at least to the level of the investigator. The investigator must be ever under the control of the judge within, and be perfectly under the control of that judge, which will be the true prompter if all the conditions named are strictly observed. Do not be influenced by anything that any spirit may say to you that does not accord with the promptings of the judge within. As I have observed before, the investigator or really the judge within, must be kept pure and clear from all selfish motives. This is the great secret that is to-day unknown to the majority of those who seek spirit communion.

"Say to my son that his sire is not ashamed of his defence of truth.

JONATHAN ROBERTS."

We know the mighty import of the mission which brought that forcible warning and advice. He who brought it was, in his earth life, a man of signal ability and vast erudition; although in every sense a self-made man. He was second to none in any work he ever undertook. He passed to his present scenes of labor at the advanced age of eighty-three, in the summer of M. S. 5 (1854), when the writer was in his thirty-third year. Although there was a difference of a half century in our ages, we can truly say we have never found a more congenial and companionable man. Reader, weigh well the words of this truly wise and pure spirit, for they are as precious as truth.

Father, thy son with grateful heart receives thy message, and sends it forth to six thousand intelligent and advanced minds, to promulgate its important teachings in every corner of the land you so much loved, and still love—grand—glorious—America.

SPIRITUALISTS, WHAT ARE THE DUTIES OF THE HOUR?

In view of the divided counsels and apparent confusion among those who are sincerely friendly to the great movement known as Modern Spiritualism, it behooves us to pause and ask, what are the duties of the hour to us individually and collectively as Spiritualists?

We propose, briefly, to answer that question from the position we occupy, in the active work that is being performed to promulgate the truths and teachings of the most important revelation that ever came from super-mundane sources to mortal man.

Is it not apparent, that all the antagonism; all the inharmonious; all the confusion; all the misgiving; all the disappointment; and all the discouragement, that prevails to such an unfortunate extent in the Spiritual Movement, grows out of the selfishness of those who have been selected and called, by the Spirit Friends of Spiritualism, to illustrate and teach the scientific, philosophical and ethical truths or principles, which relate to the eternal life and eternal welfare of humanity? The moment that a man or woman finds that they have been enlightened by spirit intelligences as to the grand truths of Spiritualism, their first thought seems to be to drag those truths down from their high estate and render them subservient to the selfish aims and objects of a lamentably perverted earthly condition of life. Lust of wealth, power and distinction; jealousy, envy and pride; are the natural antagonists of Truth, and they are ever on the watch to arrest, as far as they can, the ever onward career of that pure and beautiful virgin. Where Truth, in all her naked loveliness, finds an abiding place, Pride, Jealousy, Envy and Selfishness cannot exist. Her influence and attraction can only have play where Wisdom, Love, Benevolence, Charity, Right and Justice abound.

In the present state of mental, moral, social and spiritual development it would be unnatural to expect that, in view of the effects of endless centuries of phantastic misconceptions and erroneous teachings that any human being is or can be exempt from the soul debasing influences of existing earthly conditions. Where then, you will ask, is a higher; a wiser; a better; a truer; and a purer condition of things to be found? Who are they, who are exempt from the infirmities of the mundane life, from whom we may receive that knowledge which will give a new direction to human efforts on this planet? We answer, those alone who, like ourselves, once lived amid the sordid selfishness which still surround us in the physical life. Countless myriads of advanced spirit beings are combinedly striving to point out to this generation of earth's inhabitants, and to the endless generations that are to follow; the errors of the past and the way to escape or overcome them.

Through human media alone can they accomplish this grand and beneficent mission. To use such media to that end, the latter must be humble, patient, trusting and passive. Pride, haughtiness, self-reliance, obstinacy, or personal ambition, in such media, is fatal to their usefulness and most deplorable to spirits as well as mortals. To the experienced Spiritualist nothing can be clearer than that mediumship with all its grand and sublime possibilities when rightly understood and exercised; may become the source of the most deplorable and pernicious consequences if not understood and wisely applied.

To learn, comprehend and properly use this grand avenue to the Temple of Truth, is the great duty of the hour. Spiritualists, that avenue, it is true, has been opened for the use and enjoyment of all mankind, but you have been assigned the duty of guarding, improving and widening it. Are you awake, and have you your lamps filled and burning, prepared for the coming of those supernatural messengers who are, against the mightiest obstacles, hastening to bear you the tidings of the greatest joy. See to it that your end of that avenue is ever in perfect order and worthy of the celestial couriers whose clarion voices are heard ringing out just beyond the Valley of Spiritual Ignorance and Death.

Mediums, you are beset with dangers and trials such as no other class of persons are. Your only safety is the guidance and guardianship of pure, loving, wise and beneficent spirits. To have that guidance and guardianship ever near you, you must seek and desire it with all that intensity of purpose of which you are capable. Cast all feelings of pride and envy from you, and cultivate with tenderest care that too scarce virtue—true humility. Be not too stiff-necked to pray, but let your whole soul go forth in the sincerest desire for the protection and care of good and blessed spirits and all your burdens will be lifted from you. When the tempter Self assails you—then—oh! then, pray as ye would if your dearest hopes were in danger of destruction.

Spiritualists, you who have been blessed with a knowledge of truth such as mortals never knew, until through the spiritual media it came to you; foster, protect, encourage, support, love and bless those instruments of supernatural wisdom. See to it that no harm comes to them from those whose ignorance, prejudice or envy makes them the enemies of these heaven-appointed mediators with the supernatural world. Aid and assist, in every way you can, the good and glorious spirit hosts who are so nobly laboring for the regeneration and redemption of perverted humanity. This you can do in no way so effectually as to encourage the cultivation and extension of mediumship; pro-

vided always, that the aim and object is ever kept in view, of liberating and uplifting humanity, whether on the earth or in spirit life. A most important duty of the hour is this: Inconceivable numbers of human spirits are living in hopeless and listless despondency of ever getting away from their existing mental degradation. The only hope for the regeneration of these unfortunate human souls is through the instrumentality of media on the earth; as the higher and more advanced spirits, by a law incident to the spirit state of being, cannot force their way to them except through mortal instrumentalities.

Such is the immense labor to be done before the great work of progress, which is now simply begun, can be accomplished. Tens of thousands of developed mediums are needed where now there is one, in order that general human happiness may be attained. The great duty of the hour then, is to encourage, cultivate and elevate spiritual mediumship in every practicable way. Each and every one, however exalted or humble, may do something towards attaining this most needed result. This is the duty of the hour for one and all. See to it that the discharge of that duty is not neglected, for your peace in spirit life will, in measure, proportioned to that neglect, depend upon it.

The duty of the hour leads away from the routine ceremonies and customs that now so generally prevail, and Spiritualists and mediums can make no greater mistake than to drag Spiritualism into the ruts and sloughs that mark the track of Folly's worshippers, as they thronged to the shrines of that seductive goddess. Remember the allegorical fate of Lot's wife, and look not back. Heed not the seductive pleadings of this time-bedraggled deceiver; but, ever keeping in view the transcendent charms of naked Truth, follow her faithfully wherever she leads. Ever keep in mind that those who would seek to conceal her beautiful form beneath the thread-bare vestments of falsehood, Ignorance, Selfishness and Pride are not her friends, but her most dangerous enemies. See to it that they do her no harm. This is the prime duty of the hour.

Never did the future wear a more hopeful aspect than to-day. Brighter and brighter grows the Spirit Orient, and already the bright beams of the Sun of Righteousness are gilding the mountain tops and fringing with golden light the dark clouds of superstition and ignorance, that have enveloped humanity in misery and gloom.

Brethren and sisters, be of good cheer. All will yet be well—thanks—never ceasing thanks to the spirit benefactors who have led the way and who are beckoning us on.

EDITORIAL BRIEFS.

We wish our many thousand readers, "A Merry Christmas and a Happy New Year."

HARRY BASTIAN, the physical medium, has been holding materialization seances with great success at Albion, N. Y., and is expected in Philadelphia some time in January.

MAKE your friends a Christmas or New Year's present that will last all the year around. For further information read our "Premium" advertisement on seventh page.

MRS. KATIE B. ROBINSON will address the Co-operative Association of Spiritualists of Philadelphia at Assembly Buildings, corner Tenth and Chestnut streets, Sunday afternoon and evening, December 27th.

MRS. E. J. SHERMAN is speaking in Haverhill, Mass., on Sundays. Would be glad to make engagements for week-day evenings in Essex county and Eastern New Hampshire. Address 39 Portland street, Haverhill, Mass.

W. J. COLVILLE will be in Chicago during the month of January, and will be happy to make engagements for lectures, either in public halls or drawing rooms. Address him in care of Collins Eaton, 14 North Canal street, Chicago, Ill.

GEO. A. FULLER, of Dover, Mass., will lecture in Bell's Hall, Beverly, Mass., Dec. 21st and 28th. Will also lecture in the same place Dec. 20th, at 7 P. M., on "The Antiquity of Man, and its Relation to Religion." Would like to make engagements for week-day evening lectures anywhere in New England.

READER, do you remember many years ago, when you were a child, how you hastened from your bed to the chimney corner, on Christmas morning, to find what Santa Claus had left for you during the night. If so, do not forget the little ones around your fireside. Make them happy in their childhood days, for the stern realities of life will come soon enough to them. Make their Christmas day happy to them. It is better to give than receive.

The *Spiritual Record* of Chicago, of last week, contains a programme for the Ladies Union Fair, held in the basement of the church, corner Monroe and Laflin street of that city, in which all the controls of the prominent mediums of Chicago take a part. Some of the names of spirits to whom Booths have been dedicated are *Quina*, Mrs. Richmond's control; *Wany*, Mrs. Slocum's control; *Winchago*, Mrs. DeWolf's control; *Sunbeam*, Mrs. Weeks' control; *Minnehaha*, Mrs. Shessler's guide; *Minerva*, Indian guide of Mrs. Davis; *Rosa*, the famous control of Mrs. Suydam the fire medium. With such help from the other side of life as these friends brought with them, we have no doubt the fair has been a perfect success.

MR. JAMES A. BLISS, devotes every Tuesday afternoon from 12 a. m. to 7 p. m., to private sittings for spirit communication. Mr. Bliss has been out of the field for the past year, but receiving many urgent calls from his former patrons and friends, he has now given them an opportunity to hear from their spirit friends through his mediumship. He has secured a private sitting room in the third story of our building 713 Sansom street, Philadelphia.

MRS. KATIE B. ROBINSON, our talented Philadelphia medium, addressed the Co-operative Association of Spiritualists on Sunday last, under the control of a spirit purporting to be Thomas Payne. The discourses were of a very remarkable character, and listened to by large audiences both in the afternoon and evening. The interest manifested by the audience throughout the lectures was a positive argument against the old maxim that "a prophet is not without honor except in his country." Mrs. Robinson dislikes to occupy the rostrum; but she should be kept there by those who know how to appreciate a public discourse in a state of perfect entrancement. Brief addresses were also made by herself.

MR. WM. H. POWELL, our Philadelphia slate-writing medium, called upon us at our office last Monday morning, and informed us that he has completed a most successful tour through the East. He has now returned to his home to remain through the holidays. He will visit Baltimore and Washington in January, and will now make arrangements to give seances in either of those places. We have received a letter from Dr. J. V. Mansfield, of New York city, which we publish in full, that the reader may know of the wonderful manifestations that occur in the presence of this medium:

NEW YORK, 61 West 42d Street, Dec. 20, 1879.
"DEAR ROBERTS:—For more than six months I have been desirous of meeting one of your Philadelphia friends and mediums, Mr. Wm. H. Powell, but until within the last past week all efforts to do so were fruitless. Last evening he came to my parlor per appointment—meeting a party of more than a dozen friends. After they had seated his hand thoroughly, to be sure nothing had been deposited on his index finger, by which writing could be produced, they then tied about the hand a white silk handkerchief, and requested him to perform (on well washed slates) the writing he had promised them he would produce. He (Powell) took the finger of one of the skeptical party, and in a moment produced not only writing, but a communication, purporting to come from a sister that no one of the party knew the gentleman ever had, and giving full and proper name. He took my finger and also each one of my family, and produced heavy writing on the slate, one of which I keep in my office to exhibit to my visitors. In all of my experience of thirty years before the world as a public medium, this phase of phenomena exhibited by Mr. Powell eclipses all. I understand Mr. Powell to say he would be in Philadelphia to pass Christmas with his family and friends. Very sincerely,
JAS. V. MANSFIELD."

We hope our Washington and Baltimore subscribers will give their sceptical friends an opportunity to investigate Mr. Powell's mediumship. Address, Mr. Powell, at 259 1/2 North Ninth street, Philadelphia.

Letter From Cortland, N. Y.

THE VILLAGE AND COUNTRY—CONSERVATISM AND PROGRESS—PROF. REYNOLDS—THE MEDICAL INSTITUTE—MRS. PRATT'S MEDIUMSHIP, &c.

Editor Mind and Matter.

In obedience to your request I now write you a letter from this, to me, new field of labor. I have been much exercised over my unexpected and unpremeditated breaking up and leaving, for the time being, of my work and, in some sense, pleasant surroundings in Philadelphia, and have asked "Why is things thusly?" as Josh Billings would say. Is it a fact that—

"There is a destiny that shapes our ends,
Rough-hew them as we may?"

Then I suppose every man is in his place, let him be where he may and do what he will. Such are the teachings of the old philosophers; such the teachings of all theological predestinarians; e. g., all Calvinists; such the teachings of the science of astrology. But if this doctrine is really true, it is a hard joke on "free will," and should teach a lesson on capital punishment. But I sat out to say that since I have been forced from one point to another, so often during the last ten years, I have felt that, in some sense, my life had been a comparative failure. And while I was brooding over this matter, the other day, a spirit said: "Your life has not been a failure in these years. It has been a success, but not in the direction that you had wished and marked out. You desired fixedness; we have urged you on and out from place to place. But at every point you have set in motion influences which, in their vibrations, have reached and acted upon others. Some have received new impulses, and others have entered in and have built on your foundations."

So here I am, in this most beautiful of all central New York villages. Cortland is the shire-town of the county of Cortland. It contains about 5,000 inhabitants; is beautifully laid out; is surrounded by a magnificent farming country, and is noted for its culture and the general prosperity of the people. It is said to be quite conservative in matters of theology and religious ethics, yet I hear of quite a number of free-thinkers and Spiritualists here.

I am taking steps to open a course of free lectures in a popular hall, and it may turn out that this is as much my mission here as to heal the sick. Indeed, I am advised by those who claim to know, that the two are to go together. But I am making, ostensibly, my work to look directly and chiefly to the successful treating of the chronic sick. To this end I have taken the Pomeroy House, a large and beautiful house on Prospect street, and fitted and furnished it for this ostensible purpose. A more delightful situation would be difficult to find. The building commands a view not only of the village, but of the country for miles around. The village is built on a plateau or a part of the bed of a lake of fresh water, as all the geological and topographical signs clearly indicate. Prospect street leads up and out on to the high lands, or a promontory that once extended into the lake. On this commanding street are some of our finest residences, and among them the Pomeroy House—now converted into the Cortland Medical Institute. Here we hope to illustrate the power to heal without the use of pills and powders; yet, in some cases, I use some specific medicines.

Prof. Reynolds has given several entertainments

in Taylor Hall on mesmerism, or psychology, illustrating the power of mentality or spirit over diseases. I am glad he came. He has done a good work here. He has directed the public mind in a very forcible manner to the fact that diseases can be cured by this mysterious psychic power when nothing else will do it. It has been just to my hand; for he has said many things that I should have said if I had been the master of ceremonies.

I have been fortunate in securing the services of an accomplished lady as matron of the institution, who, in a quiet way, has proved herself to be one of the very best mediums in the country. When I engaged the lady as matron I knew not of her excellent powers as a medium, but had repeatedly heard that she possessed fine endowments in that direction. It is due to our cause—the cause of humanity—that the people, whose souls are hungering and thirsting for the bread and water of life—that the gifts of this medium should be known. And, at this point, I remember with much pleasure and rejoice with all true Spiritualists that Jonathan M. Roberts, the fearless editor and proprietor of that noble little sheet, MIND AND MATTER, is a friend and defender of spiritual mediums. For this he has gained the ill-will of all anti-Spiritualists in and out of the spiritual ranks. The medium referred to is Mrs. M. M. Pratt. Her most valuable gift is to heal the sick by the laying on of hands. Any one doubting the power of healing by spiritual and magnetic agencies will easily be convinced of this truth by the facts in the case in this lady's experiences.

I am your obedient fellow servant, etc.,
T. B. TAYLOR, M. D.
Cortland, N. Y., Nov. 4. P. O. Box, 1001.

Jottings by the Way.

LOCKPORT, N. Y., Dec. 10, 1879.

Editor Mind and Matter.

I left Warwick last Tuesday and stopped over at Port Jervis—held a circle at the hospitable and harmonious home of Mr. Burrell—left the following morning for Elmira—stopped over night, then on to Buffalo—arrived in the evening—found Harry Bastian first about holding a circle and went to his room but was too tired to go down to the circle, and made myself comfortable. I could hear the voices and feel the influence, as the circle room was directly under the one I occupied. After the circle Harry came up into the room and we chatted for a time, then undressed for bed. I saw each article of clothing as he laid them off, and after he turned out the gas and laid down beside me in bed; we clasped hands, and the raps come over every portion of the room. Then the bed trembled violently, and a spirit began to materialize by the bedside, at first it looked like a small cloud, but soon formed into a perfect figure, and I could hear it breathe distinctly; the face became illuminated, and I distinctly recognized my wife's brother; then he spoke to me in unmistakable voice. He faded from sight—was followed by my wife's father, my little girl, my father, S. S. Jones, of the *Religio*, an aunt of mine, one of my guides, and two spirits I failed to recognize. This I can swear to—all this without a cabinet, and holding both hands of the medium. Proving positively that if conditions are right spirits can and will materialize without a cabinet, but where there is the slightest inharmonious condition the medium must be protected from its magnetic influence in order to give the spirits the power they require. They are ready when earth's children are ready to give the greatest and grandest proofs of immortality.

Friday afternoon I came to Lockport to attend the quarterly meeting, which opened Saturday the 13th, and closed Sunday night, the 14th. It was well attended and exceedingly harmonious. There were many mediums and speakers present. Among them were Mrs. E. L. Watson, Mrs. Colby, Mrs. Smith, Mrs. Carrie Twing, Harry Bastian, Mrs. Clarke, your humble servant, and others. Saturday afternoon Mrs. Twing, of Westfield, N. Y., gave some wonderful tests of spirit presence, which were fully recognized; and your humble servant improvised poems on various subjects from the audience, and gave psychometrical delineations of character from handkerchiefs and gloves. The evening session was addressed by Mrs. Watson. Sunday morning Mrs. Colby gave a stirring and able address. In the afternoon Mrs. Twing again gave tests, verbal and written. Her mediumship is marvellous. A person can write a name on a paper, hand it to her, or send it by mail, and a full communication will be received, and full of tests of identity. Her charges by mail for this is \$1.00; sealed letters, \$2.00. I advise every one to take advantage of her mediumistic qualifications, and feel assured they will never regret it. Register your letters to her.

In the evening I gave several improvised poems, and Mrs. Watson gave a grand, masterly address, that will never be forgotten by those who listened to it, and the hall was crowded to overflowing.

Last evening Harry Bastian held a circle at the residence of Wm. Cull, who, with his noble little wife, is the true friend of genuine mediums.

In the dark circle many tests were given, and the manifestations were simply grand. In the light circle Mr. Cull's sister appeared fully materialized. The father of George W. Elman, the father of Oscar C. Elleson, of Medina, N. Y., who had promised, through me, in the afternoon to do so, and is so thoroughly overcome with the tests received that he wishes all the world to know of it. Mrs. Malcomb recognized her mother. Mrs. Twing's two children appeared, one leading and shielding the other. They appeared several times, and so effected their medium mother that she gave way to a flood of tears. Mrs. Twing's control also came in accordance with a promise we made through her the night before. Other spirits came, but were less strong. I am glad to say Harry Bastian and Mrs. Twing, by their upright conduct and true mediumship, have many warm friends in this place.

Harry holds another seance to-night, as many were unable to obtain admittance last night. His circles are always crowded and many turned away. So the work goes on. I remain through the week in Lockport and speak at the hall for the friends next Sunday; then I go to Buffalo. More anon.

Thine for truth, J. WM. VAN NAME, M. D.

C. A. Haskell, Marshall, Lyons co., Minn., forwarding subscription writes: "Don't like to miss a single number. Its weekly contents ever bring a glad welcome to cheer us poor hungry souls."

Mrs. M. E. Preston, Anamosa, Iowa, (a *Spiritual Offering* subscriber), writes: "I shall most cordially transfer what little means and influence I have to the support of MIND AND MATTER, the aims and objects of whose editor I am entirely in sympathy with."

THE ANCIENT BAND—IS IT A VERITY?

Loyola's Defiance—An Episode in My Experiences With It.

DEAR BROTHER ROBERTS:

You asked me to give my experiences with the "Ancient Band," under the taken-for-granted fact that it was a fraud and a delusion. In the sight of those experiences, and of your severe criticism upon the various personalities composing it, I confess to have been strongly imbued with the same opinion.

It is more than ten years since this Band of spirits made themselves known to me, through the mediumship of Dr. James Cooper, of Bellefontaine, Ohio, than whom, a man of more exalted character, or purer heart and life, and a medium of more versatile gifts I have never known. This was in July, 1869. Six months later—I resided then in New York—on a Sunday visit to the studio of Wella and Pet Anderson, the spirit artists, he saw and described many of these ancients, entirely unaware that I had already been in communication with them through Dr. C. Mr. Anderson proffered me a seance for the next Sunday, (some time in January, 1870,) when the ancient spirit, Yermah, purporting to be of the old and submerged Atlantis, and leader of the Band, gave me his portrait, as you have it in the photograph taken a year or two later from a duplicate painting made in San Francisco. (Dr. Cooper is in possession of the original.)

Do you ask me if I now maintain the verity of this Band? I answer that I do. And to you, Bro. Roberts, am I indebted for electric light that has dispelled the doubts that have darkened my mind and tormented me these many years of terrible mental and physical suffering, and led me to the verge of despair and a destitution of which I only knew at second-hand.

How did you do it? Through the relation of your own remarkable "Experiences with the Spirit Enemies of Spiritualism," which I have followed with an intensity of interest which no words at my command can describe. At almost every step of your terrible contest with Loyola and his bigoted adherents, in both spheres of life, I saw the counterpart of my own struggle. But the difference in result is that you were constantly well advised of the movements of your unscrupulous foe, and so met his movements with understanding and power, while I and those associated with me were duped through our ignorance and more easily conquered—but not destroyed.

In all my varied and strange experiences with the Ancient Band there came an inner prompting to seek proofs of its identity. My correspondence was extensive with the most highly developed mediums—men and women of the highest integrity—and from not one was returned an uncertain sound. That noble brother, Dr. Samuel Maxwell—then residing in Chicago, and who was called up higher from your city—wrote to me in these ringing and encouraging words:

"You may rest assured of my earnest sympathy with you in the work in which you are engaged. Last night I was in a seance with most excellent clairvoyant and clairaudient. I felt an unusual and very powerful influence, and at once the medium said: 'There comes to you, Doctor, a very ancient spirit'—here describing his peculiar dress, and band about his head with the symbol of the intertwined serpents; all the same symbol on his girdle, and on his sandals, a white flowing robe, with a border of royal purple. Also, a female spirit, very ancient, wearing a robe bordered with blue, and a glittering crown upon her head.

"My own vision was partially opened, so that I saw them imperfectly; but, oh, such a sense of the grandeur of character that they had! It seemed as though all modern spirits were the little hills, and these the grand old mountains with their heads high in the heavens. I never realized such a sense of greatness as belonging to any human being.

"Even now, my brother, as I write, they are with me, sending their glorious magnetisms shimmering through my being. How beautiful! Such power—such vastness of comprehension; for, as I come in sympathy with them, they seem to have unlimited intellect, and such grand moral purpose to do good—to make the world better.

"Yes, brother, their existence is a verity; one of the beneficent facts that shall aid all of us toiling millions of earth up the steps of time into the glories of the eternal. Let us thank the Divine Life, and take courage; pressing on in the work before us as best we may, resting assured that, though our efforts seem not to be appreciated, yet in the illimitable hereafter there will be found great rivers of influence whose springs are in those efforts.

"This ancient spirit stated, by raps through another medium present, that he had been 4,300 years in spirit life, and that he was an Egyptian—one of the Magi. I now fully believe that he came ahead of your letter. I hope to form a further acquaintance with these ancient ones, for I am deeply impressed with their wisdom and power for good in this world."

I could give many other like evidences as to the verity of the Ancient Band, but your space and my time forbid. One more I cannot withhold. The writer is Mrs. Frances E. Myer (then residing at Amity City, La.), one of the earliest and most highly inspired of our mediums—a clear seer, and one of the noblest of women. Through her, in the Hope Circle, at New Orleans, in 1864, an ancient spirit came and began a record of the earliest exertions of the human race, some half dozen chapters of which I have. She writes:

"For all the obstacles and trials you meet with in the difficult and thankless labor you have chosen and been called upon to perform, will you accept the sincere sympathy of one who, during a long course of years, has labored among the brambles and briars of humanity, till her soul's clothing is sadly torn and worn, and she longs to array herself in the spiritual robes of a higher sphere.

"How much I thank you for those beautiful photographs. Who can look upon those noble faces without receiving the conviction, doubly assured, of life immortal; as also its inseparable blessing—continued progression. Although, necessarily, they have assumed the look of earth, yet how each countenance radiates light from the spirit world!

"I have read the Biographical and Descriptive Catalogue with intense interest. As I become more familiar with this glorious Band of Workers for the redemption of humanity, and contrast their efforts with every and all earthly mediums, I feel humbled, and at the same time exalted; I feel that I with all the rest have done so little; exalted, that I am able to perceive our deficiencies.

"Impressions, clear as sunlight, crowd upon me, that the advent, personally (by their portraits), of these splendid types of ancient humanity is lifting the latch of the door which leads to new and higher life for struggling, degraded humanity. And surely, my dear sir, were envy admissible, you, the door-keeper, would be envied."

And now for a visit from your undying antagonist, Loyola. The text which causes me to introduce him on the scene is from your last chapter of experiences. It gives the solution to the mystery of my defeat and ruin. He said:

"We have under us, and subject to our command hosts of spirits who, being undeveloped, are held near the earth, by the co-operation of whom we can stop your so-called higher spirits from coming to the people here."

At a seance with the medium of the Band, on the evening of the 8th of September, 1875, a spirit purporting to be Ignatius Loyola, founder of the Society of Jesus, entranced one of the mediums—the other, clairvoyantly describing him.

"I am told that I am in America—that I stand upon American soil. Yesternight, I occupied a seat by invitation, in one of the grand theatres of the spirit life. There I witnessed a dramatic performance intended to represent the downfall of Popery, in which the instrument I am now using took a prominent part: I was an attentive listener and noted every word that was said. If what was said was prophetic, then Popery is on the very eve of crumbling, and in its fall will crush the majority in the Romish Church—a majority of her devotees; crush them that they will rise no more.

"But the Church of Rome is powerful. Her followers are determined. She has been gathering material for centuries; and, with one trumpet-blast from the head of that Church, myriads of her followers in all countries, would rally around her standard, and fight for her existence to the bitter end."

"Thank you that you with all your strength and power, and your organization, could stand before the armies of the Church of Rome? Oh, no! what a foolish thought! She has known how to carry on her work in secret, and for years, for centuries, she has crept stealthily into every position of power and influence to undermine the very foundations of your governments.

"Then think you, we will follow your lead, listen to your call, and become your dupes? Oh, no! Not at all! Oh, no!

"I was invited to come here, to-night, to look and listen. For what? Do you think I have been taught, in your midst, to forget all the knowledge that past years have given me and made my own? When I leave I think I shall wrap my robes around me, and be stronger than ever in the cause of the Church. I have determined that my work shall be done and done well. I shall not shrink, and my followers will sustain me.

(Ironically.) "And so it seems that you have determined to set up your standard of reform and liberty!—determined that you will come off victorious in all your undertakings! Well, you have a right to your opinions and I to mine."

To the Spirit.—It is our object to establish the truth among men.

Spirit.—Prove what truth is.

To the Spirit.—To teach the principles of justice and equal rights, and make the human family a brotherhood.

We are a brotherhood. Dare you say that you are working to make the whole human race a brotherhood—your enemies as well as your friends? Ans.—That is our purpose.

Spirit.—Well, that is what I heard last night. That is what was foreshadowed, or portrayed, in the drama to which I listened. It may be so, but I cannot yet see that Popery is so near its downfall. I am perfectly honest in my views as you may be in yours. Until I see and hear something that will convince me that I am in error, I shall remain as I am. If you have anything better to point out to me which shall induce me to change my views, I am willing to hear, if not I shall take my leave and bid you good-night.

Looking back upon those ten eventful years—more especially the last four or five—I see more clearly how it was and why it was, that we were badgered, deceived, and broken up.

But has the Ancient Band temporarily balked in this direction, disintegrated and abandoned the contest? Not so. Fertile in resources as almost illimitable in wisdom and power, it has continued the contest elsewhere. And most potent of its work in conjunction with associated parts it has inspired the establishment of MIND AND MATTER, and reared up an indomitable instrument in Jonathan M. Roberts, to fight the battle and win the victory, which shall lift the latch of the door, leading to a newer and higher life for struggling humanity.

To triumph! noble chieftain, shall be inscribed upon your banner, and may the Giver of all good, with His holy angels, preserve, sustain, and reward your labors. "The end is not yet!"

Faithfully yours, J. WINCHESTER.

Columbia, Cal., Dec. 10, 1879.

D. C. Densmore, editor, *Voice of Angels*, writes: "I hope and trust your highest hopes will be the result of your hard work."

Mrs. E. Clopp, Mansfield, Ohio, writes: "We have just received your paper MIND AND MATTER. We are very favorably impressed with its contents. In the year 1876, we first had the pleasure of meeting you at a seance with Mr. Eddy at Ancora, the next time at the Holmes' circle in Philadelphia. Since then we have often heard from you through the *Banner of Light*, now we are happy to renew our acquaintance with you by subscribing for your worthy paper. Please find enclosed P. O. order, (\$2.15), for MIND AND MATTER, with DAWNING LIGHT. Commence with Vol. 2, first number already received."

Mary D. Folsom, Normal, Ill., a subscriber to the *Offering*, writing to D. M. Fox, says: "I am very much obliged to you for the arrangement you have made with Gen. J. M. Roberts. I have been reading MIND AND MATTER for several weeks and have decided to subscribe for it as soon as I learned that the *Offering* would not be resumed. I used to think that the *Banner of Light* could not be excelled, but I do not approve of its course in regard to those dear persecuted mediums, the Blisses, and I do admire the bold and fearless manner with which Gen. Roberts defends them. God bless him and all of his aids in the blessed work which he seems destined to accomplish. I wish they would put the envelope on so as not to have the reading worn out as was this number, I prize every word of it, and wish to loan it to many poor friends who are unable to pay for it. It was worn in the mail bags."

The Seneca Indian Legend of the Messenger Bird.

PATRON, NEBRASKA, Dec. 15, 1879.

Editor Mind and Matter.

I received last week a number of your paper, and was much pleased with it, and read with interest, Mr. Chaapel's "Views Afoot." Many years ago I remember seeing in some paper devoted to the interests of Spiritualism, the legend of the Seneca Indians which he mentions; and in connection therewith was a beautiful song which I then learned, and which I now send you, thinking perhaps, you might like to republish it. I regret that I have forgotten the name of the author. I also take the liberty of sending an original poem of my own, written recently on the occasion of the death of a little girl whose mother passed on to spirit life only a year ago. A few days before the child took her departure for the spirit land, she told her friends that her mother came the night before to take her away, and, while there, had sung to her. I should be glad to send you an original poem occasionally, if you could send me your paper in return, but whatever you do or do not do, allow me to thank you for your honorable course in regard to Bundy's dishonorable attacks on an old man who is in prison. It looks very much as though Bundy knowing of the one weak spot in his own character, was determined to take away from Mr. Bennett and others, enough to build it up. May I also be allowed to prophesy that MIND AND MATTER, will ere long take the place of the *R.-P. Journal*. With many wishes for your success, I am respectfully yours,

MRS. MARY B. FINCH.

The following is the poem referred to:—

THE SENECA INDIAN LEGEND OF THE MESSENGER BIRD.

Fly away to the Spirit Land, sweet bird,
To the home of the loved ones gone,
Whose strains are heard on the night-wind's breath,
To ask for thy early song.

And bear us a message, thou gentle bird,
On the tip of thy downy wing,
From the blossoms that bud by a lonely grave,
To the bloom of eternal Spring.

Far away to those haunting grounds of light,
Where our sister now is known,
Where the soaring falcon ne'er hath been,
Nor the mountain eagle flown.

From those grand old woods that encircle the plain,
Where the bright and the beautiful roam,
Remember to tell the burden you bear
On the breeze of that radiant home.

Where the pride of our forest is wandering now,
By the streams of that shadowy land,
We pray thee, haste with a message there,
And tell of a mourning band.

Oh! say to that loved and departed one,
That we cherish her image still;
While her voice is missed in the night by song,
As it echoed o'er mount and hill.

Thou' her light cannot no more shall glide
Where the sparkling waters gleam,
Yet we know she stands with a shining band
On the shores of a golden stream.

When we bid thee speed on thy blissful course,
Away from the realm of care,
Till thou shalt have rested thy weary eyes,
And folded thy pinions there.

Can any friend inform us who the author of that truly poetic gem is? We desire to give due credit for it. The legend therein referred to, as described by our valued correspondent, Jay Chaapel, is as follows: "When a Seneca maiden passes away to the 'Happy Hunting Grounds' they imprison some young birds until they commence to sing. They then talk to them in the most affectionate manner, caressing and covering them with kisses, hold them over the grave and let them go free, believing that they will neither close their eyes nor fold their wings until they have flown to the far away Spirit Land, and delivered their loving messages to the beautiful spirit that has preceded them."

Strange and Unlooked for Effects of Mind and Matter.

We received a short time since, the following letter attesting the effect produced by contact with a copy of MIND AND MATTER upon a person that was helplessly confined to her bed. Our correspondent writes:—

"HOLYOKE, Mass., Nov. 24, 1879.

"DEAR SIR:—I received a sample copy of MIND AND MATTER of the 22nd inst., and when my wife went to read it her hands commenced to shake and go, and tear the paper; and she said, 'Take hold of my hands.' She appeared to be full of magnetism. Well, she placed the paper next to her stomach, and by night she went out walking. Now she had not been off her bed for one week, and was in bed when she took hold of the paper, and could not get off it without being helped. And to-day she is doing her work. She is a medium, and she says that when she had hold of the paper she could see a band of Indians dancing and swinging their hands, and she felt hands on her body.

"Who is the person that had hold of that paper? Can you tell? We send our thanks to this person or angel that done this great cure, and would be willing to pay if they would send another paper. Please answer. I would like to see this in print. Yours truly,

H. K. HOLLAND."

In answer to our correspondent's inquiry, we will say that about the time that his wife was benefited in the manner stated, Mr. James A. Bliss was controlled, in this office, by a strange Indian spirit, who gave the name of Blackfoot, and who, in his broken language, said he was in his earth life a great Medicine Chief and healer of the sick. Not only had he himself been a great Medicine Chief, but that his ancestors had all been Medicine Chiefs way back before the white man came to America. He said he had been brought to Mr. Bliss by Red Cloud, his special Indian guide, in order to make "big heal" through him. Blackfoot said he was not to heal where the medium was, but that he was "to go much big quick every where" that the band of guides should send him. He gave special direction to himself as to what he wanted the medium to do in order to effect his purpose. To assure us that he could do all he said, he told us that it was certain death in his earth life to fail to cure any person whose case he took in hand.

After receiving the letter, Mr. Bliss was controlled by Red Cloud, his guide, who said that Blackfoot and his band of healers had gone to the sick squaw, but with what result he did not know. In our press of matter we were not able to give the facts at an earlier date. We frankly confess that we think that Blackfoot and his band are entitled to the credit of the cure, although he might not have been able to have accomplished it, but for the magnetism imparted to the paper by Mr. Bliss handling it in preparing it for the mail. It would be strange if MIND AND MATTER would prove as advantageous to those who are sick in body as those sick in mind.

Geo. Botsford, Fredrickton, N. B., writes: "I have no doubt that victory will crown your efforts in the cause of truth."

F. A. Grove, Kirksville, Mo., writes: "God bless you my brother in your good work—angels be with you in my prayer."

What the Papers Say.

The MIND AND MATTER has been enlarged, and appears in an exceedingly pretty new dress. Bro. Roberts is in earnest, and his journal has taken a deep hold upon the Spiritualists of this country.—*Spiritual Record*.

We have received a copy of MIND AND MATTER, an organ of the Spiritualists, published in Philadelphia by J. M. Roberts. It is a curious and interesting newspaper—to those who believe in Spiritualism.—*Delaware Co. Democrat*.

MIND AND MATTER, the Liberal Spiritual Journal established in Philadelphia a year ago, commences its second year in an entire new dress, and enlarged to a 40 column quarto. We are pleased to note this evidence of its prosperity. Terms only \$2.15 per annum. J. M. Roberts proprietor, Philadelphia, Pa.—*Fox Lake Representative*.

We have before us No. 1, Vol. 2, of MIND AND MATTER, a very neatly printed and readable quarto of four columns to the page, published by the "Mind and Matter Publishing House, Philadelphia." In its new dress it presents a very attractive appearance, and gives evidence of being carefully edited, and fighting manfully in the cause in which it is interested.—*Frankford Gazette*.

This very able and wide-awake journal is fast taking the lead among Spiritualist papers. Its able editor, J. M. Roberts, is an interesting and spicy writer, an able logician, a clean cutter, and his productions fascinate the reader. Mr. Roberts has lastingly immortalized himself in his able and unanswerable defence of the Terre Haute mediums. He has not only utterly destroyed the crafty efforts of a caitiff church foe and the secondary efforts of the poodle associates in their united efforts to destroy two of the greatest spirit mediums of the age, but he has utterly ground to mince-meat those would-be destroyers and scattered the mince-meat everywhere. Send for MIND AND MATTER. Address, J. M. Roberts, 713 Sansom street, Philadelphia, Pa.—*The Lightning, Alliance, Ohio*.

Those who have a mind to dabble in mystery now have an opportunity without much expense. The editor of MIND AND MATTER (a handsome eight-page weekly paper devoted to Spiritualism, published in Philadelphia), has made arrangements with the noted sealed letter "test medium," Dr. J. V. Mansfield, of 61 West Forty-second street, New York, to have him—pardon us, we should say the spirits through him—answer one sealed letter free of charge for each yearly subscriber to the paper who forwards the subscription price, \$3. The offer is good until February 4, 1880. Mansfield will read your letter no matter how well it is hidden in envelopes or how securely sealed, and without opening it, but how he does it is a problem we do not propose to solve. The publishers of MIND AND MATTER also give a large, fine steel engraving free to each subscriber.—*The Daily News, Denison, Texas*.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2:30, and evening at 8, at the Assembly Buildings Hall, S. W. Cor. Tenth and Chestnut streets. Mrs. Katie B. Robinson will deliver the lecture under spirit control, Sunday, December 28th. The lecture are cordially invited to attend.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION—250 N. Ninth st. Free conference every Sunday afternoon at 2:30 o'clock.

BIBLE SPIRITUALISTS, meets at Hall, 1305 Lombard st. Lecture and circle every Sunday at 7½ p.m. Seats free. Prof. W. Seymour, speaker.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 131 Mt. Vernon st. to 730 North Eighth street. (Private entrance on Brown street.) Success: full treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a.m. every day free of charge. Office hours 9 to 12 and 2 to 6 p.m.

Charles St. Clair, Developing and Healing Medium, 240 South Fifth street. Circle every Thursday evening. Sittings daily.

James A. Bliss, Developing and Trance Medium, 713 Sansom street, Phila. Developing Circle every Tuesday evening at 8 o'clock sharp. Persons possessing any mediumistic powers whatever, will find them improved by sitting in this circle. Admission 25 cts. None admitted free.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 901 N. 13th st. Select sittings every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing, tests and communications.

Mrs. W. H. Young, Healing medium will be in Phila. Monday and Wednesday of each week. Hours, 9 a.m. to 3 p.m. Mrs. Young has been travelling and made some wonderful cures throughout the country. Cancers and old Chronic Diseases a specialty. Testimonials from the best citizens can be had on application. Office, 2049 Market st.

Mrs. N. L. Finson, Electro Physician, Clairvoyant and Developing Medium, Developing Circle every Thursday evening. Medical consultation free, 136 N. Eleventh st.

Mrs. L. M. Coleman, 1019 Ogden street, Phila. Remarkable cures by Magnetic and Electric Treatment. Chronic cases solicited.

Mrs. A. E. DeHans, Clairvoyant examination, and magnetic treatment. Office hours from 9 a.m. to 12 m., and 1 p.m. to 4 p.m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. E. R. Fritz, Clairvoyant Physician, 619 Montgomery Ave. She treats diseases of the worst form without the aid of medicine. Diagnosis of diseases on Saturdays, free of charge.

Alfred James, Trance and Test Medium and Medium for form materialization. Private sittings at No. 1, rear of 635 Marshall street below Fairmount Ave. Materialization sittings at the same place every Tuesday and Friday evenings. Test and developing circle on every Wednesday evening.

Mrs. E. M. Powell, Clairvoyant, Trance and Test Medium, 250½ N. Ninth st. Public test circles on Monday and Friday evenings and Wednesday afternoons. Office hours from 9 o'clock a.m. to 5 o'clock p.m.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1030 Shackamaxon street. Circles at residence, Sunday and Thursday evenings, Friday evening 270 Frankford Road. Wednesday sittings at Frankford. Friday evening, 530 N. Sixteenth st. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 223 N. Ninth street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 930 N. Thirteenth st. Private sittings daily from 9 a.m. to 5 p.m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

Dr. C. Bonn, 339 N. Seventh st., Teacher of English, German, French and Latin languages. Writing, Reading and Speaking taught in each language. Also developing school for Drawing and Writing. Scholars at a distance can be developed as if in attendance. Terms, \$1.00 per week.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

For Mind and Matter.

THE TWILIGHT HOUR.

BY T. P. NORTON.

Twixt day and night, when rosy light,
Like youthful love-thought lingers
O'er beating hearts who feel the glow
And touch of memory's fingers.

When mountain tips, like lover's lips,
While cupid's flask is hissing,
Reveal the warm and crimsoned spot
The parting ray is kissing.

When hushed the strife of busy life,
The world itself seems lonely,
And pious souls seek to commune
With God and heaven only.

Ere darkness holds, and slumber folds
The lids which now are drooping,
And sweet repose shall bathe the limbs
Which tremble with the stooping.

The twilight hour, whose magic power
Yields forth the best revealing,
Which o'er the anxious spirit sheds
A calm and holy feeling.

When spirit band from border land;
Who conscious of its meanness,
With joy magnetic touch the chords
Which tingle with their sweetness.

And with delight, ope to our sight,
Heaven's volume in its glory;
Stooping to turn another page
Of the invisible story.

When troubling earth, with all its worth,
Hath vanished in the using,
While peace sits smiling o'er the wreck,
And end of its abusing.

When once again a grand amen
To that sweet prayer is given,
And in each soul His will is done
On earth as 'tis in heaven.

THE APPEARING OF CHRIST.

BY ALONZO G. HOLLISTER.

It is proposed to show in a series of communications, by reason and by revelation past and present, and the facts of history, what is the nature of Christ's coming; its purpose and effects; and by the aid of prophecies and their fulfilling events, to point out some of the signs attending the day and presence of Christ. The writer lays no claim to literary merit and seeks no personal distinction nor controversy; but simply the diffusion of light and truth to all who seek and to those who do not, believing the truth is of equal importance to all, and that it will ultimately commend itself to all alike. To many the truth will appear stranger than fiction, but it will not always be so; and the ultimate of truth will be substantial gain, and far more absorbing interest to all considerate minds than any mere fiction can possibly be.

Quotations from the New Testament, chiefly from Emphatic Diaglott, which will probably not be found to vary more from the authorized version than that does from the original.

PERSONALLY OR BY PROXY.

Jesus said, "He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth Him that sent me." Because, as the spirit of the Father was the spring of action in him, so was his spirit in the messengers he sent, and whatever they do in that character, he is said to do. Not Jesus, nor even Christ, as a being, can ever be in any other being. But an elementary spirit emanating from God, or from Christ, the immediate offspring of God, may be disseminated through Jesus, or through agents commissioned by him, so as to diffuse the properties of the Christ life in thousands of millions of beings. And it may operate in the latter as a seed, until, with their own co-operation, they are begotten of God into the same divine life, and are born in the likeness of the Source from whence it proceeded.

As Christ is spirit, and his kingdom and people are spiritual, it follows that his coming and presence must be spiritual, and that his presence cannot be perceived only by spiritual vision or spiritual understanding.

As the normal growth of the mind is away from the grossness and limitations of matter toward the infinite light, life and joy bearing realm of spirit, the whole tenor of Christ's doctrine, as illustrated in the life and teachings of Jesus and his apostles, is to substitute spiritual ideas for material—to lead the mind from the perception of visible objects to the conception and contemplation of invisible truths and principles—from a temporal to an eternal kingdom—from earthly to heavenly conditions.

As Jesus, by his union with Christ, and a travail in the regeneration, became a spiritual man, his appearances after his resurrection must conform to the law regulating spiritual appearances, according to which, spiritual beings are apparent only to spiritual perception. (1st Cor. ii: 14.)

THIS LAW

holds the same, whether his coming be personal, as when he bade his disciples thrust their hands into his side; or impersonally, as when his disciples went forth by his commission to disciple all nations, and teach them to observe whatever he had enjoined upon them. Also, as when he sends "his messengers with the great sound of a trumpet, to gather his elect, from the extremity of earth to the extremity of heaven." Observe here that the same trumpet ascribed by the apostle to the Lord (1st Thess. 4: 16) is, by Jesus, ascribed to his angels, who are his messengers.

And as the trumpet of God is the proclamation of the gospel of salvation from sin, it will undoubtedly be inaudible to any but spiritual ears; and those who are attentive to hearken will undoubtedly behold Jesus, or Christ, (who have become one), in his messengers, in the same manner that those who were spiritually acquainted with Jesus saw the Father in him. As he says to Philip, "He that hath seen me, hath seen the Father: If you had known me, you would have known my Father." If any say that Jesus is God, because the spirit of God is in him, we say, by parity of reasoning, his disciples are God, because His spirit is in them. That spirit which was with God before the world was, inhabits and speaks through them, and confers on them eternal life.

Hence the saying, "Every eye shall see him," was not spoken of the animal eye, but of the eye of faith, of understanding, the spiritual eye, the eye of the soul. When Jesus had about finished the work the Father gave him to do, and was preparing to depart out of the world, he said to his disciples, "Yet a little while, and the world seeth me no more, but ye see me because I live and ye shall live." What they understood by this is shown by their question: "How wilt thou manifest thyself unto us and not unto the world?" It is therefore a contradiction to his own testimony to say he will again appear visible to the world.

THOSE SIGNS

which are the visible effects, of Christ's presence

may be seen by all, and the word proclaimed by the messengers he sends will beget faith and understanding in spiritual things. Internal eyes will be gradually unclosed to see and ears to hear realities, of which the beholders had no previous conception, any more than Paul, when he sat at the feet of Gamaliel, had of what he afterward witnessed. A new and spiritual creation of beauty, order, life, light, and harmony, will be seen rising out of the old, blooming and fruiting unto ceaseless joy in eternal life.

"The blind shall see him walk, the deaf shall hear his voice;
The lame shall feel his power, and the meek in him rejoice."

through the quickening of their internal senses. And who are Christ's elect, if they are not such as uprightly seek the light of the coming life, and freely elect to do the will of God, when it is clearly made known to their understanding?

GOING AND COMING.

We read in the first chapter of Acts: "This same Jesus who was taken up from you into heaven, shall thus come in the manner in which you have seen him go into heaven." The Apostle tells us (Acts 10th) that after his resurrection, "God gave him to become manifest, not to all people, but to witnesses chosen before by God." Only chosen witnesses saw him ascend, and no others could ever know the fact but those who believed their testimony. Were these witnesses selected in part for their mediumistic powers, and did they see him with external or with spiritual vision?

He had been twice seen under circumstances that precluded his having a physical body, viz: when the disciples were together and the doors were shut. Also his appearances were so various that his disciples did not know him each different time, until he gave them some sign, whereby they recognized him. His sudden disappearance at the breaking of bread, and his ascent from the earth, also indicate an appearance not subject to the laws which govern physical bodies.

Three appearances are recorded as occurring subsequent to his being received up into heaven. One to Paul, which, as he heard sounds inaudible to his attendants, and also with his eyes closed, was evidently a spiritual manifestation, and is called by him "the heavenly vision." Again, when he saw Jesus in the temple. In relating this he says, "I was praying and became ecstatic," i. e., entranced.

John tells us concerning his Revelations, (chap. i: 10,) that he was in the spirit, therefore what he saw and described must have been in the spirit, whether viewed objectively or subjectively. These appearances, though personal, coincide with Jesus' saying, "The world seeth me no more."

ANOTHER COMING

is frequently referred to in the Scripture, which was to be preceded by apostasy. Jesus, in the name of the Anointed, says, "I must work the work of Him that sent me while it is day, for the night cometh in which no one can work," the works of God. "While I am in the world, I am the light of the world." As the anointing spirit that dwelt in Jesus, also dwelt in all his true disciples as their law of action, life giver, and preserver, and constituted them the light of the world. So long as Jesus had any real followers in the world, lawlessness was restrained by the power and presence of Christ in their midst; as he says, "Where two or three are assembled in my name, there am I in their midst." They were saved from sin; and the world was illuminated by the Sun of Righteousness that shined through their life deeds. But when those who professed to believe in Him ceased to bear his cross, by which souls are crucified to the world and the world unto them; they could no longer assemble in His name, and His restraining power and presence ceased from their midst.

Jesus foresaw this and said, "The Sun (of divine revelation) shall be darkened; the Moon (signifying the natural genius of man) shall not give her light, and the Stars (religious teachers) shall fall from Heaven." Then, if any one say to you, lo! here is Christ, or lo! there, believe them not, neither go after them."

Then, of course, there was no congregation nor Church of Christ on earth, because if there had been even one individual that followed Him in their daily walk, Christ would have been in Him, and he could say, lo! here is Christ and be believed, because his fruits would bear witness that he spoke the truth, and he could be followed with as much propriety as Paul or Jesus.

FALSE PROPHETS

and false Christs arose even in the Apostles' days, presenting signs and portents to deceive, and have continued rising and falling ever since; and when Christ withdrew His presence they had "all their own way," teaching in Christ's name, though he never acknowledged them, because they do the lawlessness, which is sin. Matt. vii, 15, 16, 22, 23; chap. xxiv, 23 to 26.

John tells us, "He that does the sin has not seen Him nor known Him, and the sin is the lawlessness." In 2d Thess., 2d chapter, the lawlessness is termed a mystery (something further to be revealed), "which the Lord will consume with the spirit of His mouth and render inert by the brightness of His presence." These false teachers built mystic Babylon and the Kingdoms of Anti-Christ; and paved the way for the reign of the Beast, that for 1260 years made "war with the saints and overcame them." (Rev. xii.) The same is mentioned in Chap. xi, that killed the witnesses of Christ and the people who dwell on the earth rejoiced over their dead bodies, as hoping to be saved without those works of self-denial which Christ's wisdom teaches. Because the testimony of those who do the works of Christ, "torments those who dwell on earth" without His spirit.

It may not be amiss to remark here that the great beasts mentioned in Scripture as bearing rule in the world, signify in character, human nature in its fallen state, not led by Divine revelation; and represent the organization of the natural powers and nations of the world. Hence it is written that the number of the beast is the number of man. (Rev. xiii, 18.) That is, of man in his animal state, not guided by the light of God in conscience; as testifies the Psalmist, "Man that is in honor and understandeth not, is like the beasts that perish." Not that they perish to existence, but being equal to the beastly order in regard to the appreciating moral obligation, and the rational ends of life, they perish to moral sensibility and rational happiness.

Then was fulfilled the saying of Jesus, "Ye shall desire to see one of the days of the Son of Man, and shall not see it." For though there were many honest-hearted souls during that dark period, who strove under the oppressions of lawlessness and brutal tyranny to do the best that they knew, and whose struggles and noble sacrifices for

truth will meet due cognizance and reward in the day, yet, if Christ's word is true, they had not light sufficient to work the work of God, and could not have until the spirit of life again descended and entered into the witnesses, and they stood upon their feet, (Rev. xi, 11,) and testified concerning the light that was coming. This was preliminary to

CHRIST'S SECOND APPEARING.

"At the revelation of the Lord Jesus from heaven with the angels of his power in a flame of fire." "Behold, I come as a thief! Blessed is he that watcheth and keepeth his garments, that he may not walk naked and they see his shame." "When the Son of Man shall come in his glory, and all the angels with him, then will he sit upon the throne of his glory, and all nations will be gathered before him." "For it will come like a snare on all those dwelling upon the face of all the earth." "For the Lord himself shall descend from heaven with a shout of command, with the voice of an archangel and trump of God."

"Let your loins be girded and your lamps burning, and yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately."

As these descriptions of his coming do not agree with the manner in which Jesus was seen to go into heaven, and as no personal being can come in all those ways at once; we conclude that the likeness of his coming to the manner of his going, consists in his presence being first made known to witnesses, chosen and prepared by God to receive him—and that it will become gradually manifest to others by signs.

If his disciples expected a visible personal coming, why did they ask, "What shall be the sign of thy presence?" In Matthew we are told, "Then the sign of the Son of Man will appear in the heavens. And they will see the Son of Man coming upon the clouds," which implies a gradual approach, and accumulating evidence until all are convinced, of which more hereafter.

Mt. Lebanon, Columbia Co., N. Y.

CORRESPONDENCE.

Woodstock, Vt., December 13, 1879.

Editor Mind and Matter:

Your paper MIND AND MATTER comes to me occasionally. Every one that comes I read and then send to some friends without fail. I am transiently dividing time between here and Chicago, but mostly in this State. I am an old man, 83 years old. I have no business on my hands, but to cultivate in myself the best gifts that God and nature have endowed me with, and in doing this I have much enjoyment. I feel rich in treasures in heaven; I enjoy spiritual religion abundantly, and live mostly in my affections.

God did the best he could when He implanted in the human soul the divine germ of love. And man does the best he can for himself, when he cultivates that germ to its fullest use and fruition; thus doing like the sun, radiating both light and heat, warming and fertilizing all within reach.

Of my long journey of life, I was over twenty years a member of the Presbyterian church and eight years an elder in it; these were "good years to me" in which I compacted a religious character and obtained a substantial growth. All life is growth; and these years developed me up to a true inner sense and life of Spiritualism. It led me to the study of the Bible, to look for its spiritual meaning and intent; real true Spiritualism is its natural outgrowth, if unobstructed by man made theologies and creeds, and religious church parties.

The Bible, rightly understood, is the royal alphabet to Spiritualism (the spiritual part of it), the same as the alphabet of letters is to a broad extended literature—simply rudimentally opening the way, but reaching no established finale.

If you would like to have me, I will furnish you a few articles showing the harmony and correspondence of Bible Spiritualism properly comprehended with modern spiritual truth, experience and philosophy, and especially manifestations.

I suppose MIND AND MATTER is not very extensively read by orthodox people. Nor is the Bible very thoroughly studied by the body of Spiritualists. It would be to the advantage of the church people to study Spiritualism, and also to Spiritualists to study the Bible more.

This would lead to more harmony between them, for both, in their central truths, teach the same thing.

I think MIND AND MATTER is commanding attention and gaining popularity. I hear it well spoken of by its readers. It is a live paper and battles for the right, as the editor understands it. Query: Does it not give more consequence to the R. P. Journal and Col. Bundy than they are worth? [We positively know we do not.—Ed.] I say, God speed MIND AND MATTER. I shall send out any papers you please to send to me.

Respectfully yours, THOMAS RICHMOND.

[MIND AND MATTER is open for the presentation of all matters which relate to human welfare. Our venerable friend shall be heard, although we may not coincide with him in all his views.—Ed.]

E. Manning, of Harrisburg, Franklin Co., O., writes: "Enclosed I send you several subscriptions to MIND AND MATTER. I am much pleased with the enlargement you have made; it is always freighted with such a store of good things I can hardly wait for its arrival. Cannot Bundy & Co. get up another expose? The Terre Haute one appears to be played out. His Journal cannot live long if his expose manufactory goes down. I would advise him now to concentrate his Jesuit force in some other locality, as he has been entirely routed, and his generals, aids-de-camp, popes, and cardinals. Indeed, the siege at Terre Haute is fairly raised. Where his next point of attack will be made it is hard to determine until the next general council of war is held; and he gets his orders direct from the Vatican at Rome and Cardinal McCloskey. He will have to recruit his magazine of powder, shells, rockets, torpedoes; and mass his entire force at some more eligible point, and procure larger guns, better engineers, and a larger stock of provisions; so as to stand a long siege at his next point of attack; as he has been shamefully routed at Terre Haute, Philadelphia, and at all other points where he has marched his forces: I would advise him to be a little more cautious in his rash mode of attack, until he gets all his subordinates well drilled. If he has been defeated at all points, when he has had to fight women only, how could he expect to succeed in other attacks against men? Poor Col. Bundy, you must bear in mind, it is success that gives character to all military enterprises."

Silver Wedding.

Mr. and Mrs. Harrison Parker, of Burton, Mich., celebrated the twenty-fifth anniversary of their marriage last Friday, Nov. 21. After a song of welcome by Olie Child, the nuptial ceremonies were performed by Chas. A. Andrus, of Flushing, with appropriate remarks upon the sacred bonds of marriage. A poem then was read by Olie Child, written by Mrs. J. E. Bailey, of Battle Creek, for the occasion; after which Mrs. M. C. Gale presented the gifts of the many friends, with a deep feeling, displaying, in her manner, with what Olie brother and sister Parker were held in the midst of all present. By request of the recipients, Chas. A. Andrus responded with impressive feeling of gratitude toward all; then the happy couple received the blessings of parents and friends to the number of sixty. The exercises closed with a song from Olie Child. The presents consisted of a beautiful silver tea-set and many other presents.

ANNIVERSARY POEM.

Respectfully Incribed to Mr. and Mrs. Harrison Parker.

BY MISS L. E. BAILEY.

Husband and wife—the words, gently speak them;
Husband and wife—most kindly we greet them;
They who have journeyed through sunshine and tears,
Fondly together for twenty-five years.

Twenty-five years! Ah me! they have passed
Swiftly and quickly adown the dim past;
Writing a history of each tender thought;
Freighted with pleasures, the record is wrought.

And thus, as we gather around you to-night,
We congratulate you that the days have been bright;
That no cloud has obscured the light of your sun,
But, wedded in peace, ye truly are one.

One in life's purpose; one in the aim
To live nobly, and honor thine own humble name;
One in life's duties, one in its care,
Endeavoring over its burdens to share.

Lovingly, trustfully, walk side by side,
Faithful and true the bridegroom and bride—
As when in life's morning, unclouded by fears,
The future bade promise of many bright years.

And the years that have passed, so joyous and blest,
Have left there a token of true happiness,
Affection's sweet offering—two lovely vines—
Close round thy heart their tendrils entwined.

Daughter and son, the richest of blessing,
Fondly returning thy dearest caressing;
We pray for their future—morn's rosy beam
May light them forever down life's still stream.

That united in harmony, as ye journey afloat,
No cloud shall be missed from love's merry song;
That friends will surround you as tender and true
As those who this hour smile fondly on you.

Now, as we disperse, and part with kind friends,
Who are present this evening their cheer to extend,
Accept our best wish—as thy future appears
May it crown you with blessings for three twenty-five years.
Battle Creek, Mich., Nov. 20, 1879.

KIND WORDS.

Mrs. A. E. Morris, Dubuque, Iowa, writes: "I received my bundle of papers with tears of joy."

Geo. Hale, Sr., Kenosha, Wis., forwarding subscription writes: "I am in receipt of the Banner of Light, Olive Branch, and Voice of Angels but discontinued the R. P. Journal sometime since and do not intend to renew it again. Myself and wife are near four score but strong in the faith of a better life."

Oliver John, Auburn, N. Y., writes: "I have just received your sample copy of MIND AND MATTER, it is just the paper I want. I like the way you talk to John Bundy. I used to take the R. P. Journal when S. S. Jones was in the form, and I have thought of taking it again, but I don't want it if he (Bundy) is such a man as he seems to be. Please send Orphan's Rescue as my premium."

S. B. Miller, Minden, La., renewing subscription writes: "I am pleased with your vindication of our true mediums. We have a private circle here in Minden, and may have some wonderful things to report some of these days; we are happy to say that we now see the lame walk, and the sick recover, by the mighty works done by the magnetic hands of healing mediums in our vicinity. In place of a premium send some extra numbers, to loan some friends."

Mrs. L. M. R. Pool, Vermillion, Ohio, writes: "Enclosed find one dollar, for which please send MIND AND MATTER to my address. I am not a believer in a future state of existence, but am very anxious to be. I wish you would send the first number of Vol. 2. I would like the paper that has the controversy in regard to the Terre Haute materializations." [The lady is in the right path to know and not believe in a future state of existence.—Ed.]

Sam'l N. Stillman, New Brunswick, N. J., writes: "I have read MIND AND MATTER that you have sent me from time to time with great pleasure, and I like it so well that I have concluded to subscribe for it six months, and then I trust to be able to continue on. Have been a reader of the Banner for years, and I trust you with the Banner will work on harmoniously, ever giving aid and protection to all true mediums."

Mrs. Horace Hickox, Springfield, Ill., writes: "I am about to avail myself of Brother Mansfield's offer for two reasons. I like your paper and am ever anxious to hear from loved ones in spirit life. I am an earnest believer in Spiritualism. I am an old lady, isolated from spiritual society, not a relative in the wide world with whom I can exchange ideas, or rather who has sympathy with my greatest enjoyment in the pursuit of spiritual literature. You will find enclosed money for one year's subscription."

Mrs. Dr. M. P. Henderson, Aubrey, Johnson Co., Kansas, forwarding subscription writes: "I wish to return my thanks for specimen numbers of your paper, also my heartfelt gratitude for your fearless defence of mediums, and you will grant me space in MIND AND MATTER, that I may publicly return thanks as a Spiritualist, to Messrs. Pence, Hook and Connor, for the protection they have thrown around Mrs. Anna Stewart and Miss Laura Morgan; strengthening them to fearlessly enter the 'valley of the shadow of death,' fearing no evil, that thousands of spirits may clothe themselves with their life and speak in audible tones to their dear ones on this side of life. I want those noble men to know, that they are appreciated by many mediums who, for the want of even a corporal's guard are obliged to cover up their gifts or suffer every odium that priestcraft is pleased to heap upon them. And now, brother and sister Spiritualists, it is not time to rally around our materializing mediums with organized forces, that the good and the true of all ages may have the privilege of speaking to us from the Holy of Holies or darkened chamber in their own forms, using their own words, not dictated by the medium, as in all other phases of communion we have seen?"